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## MEMOIR OF REV. ELEAZAR WHELOCK, D. D.

FOUNDER AND FIRST PRESIDENT OF DARTMOUTH COLLEGE.

[By William Allen, D. D., President of Bowdoin College.]

AMONG the men, who for their worthy deeds and eminent services in the cause of science and religion, deserve to be held in honorable remembrance, the subject of this memoir is doubtless to be ranked. Indeed he has the peculiar distinction of having established and conducted the first *Missionary School* in this country, and of having founded the first *College*, which was created by the efforts of an individual. This distinction God has given him, although he sought not honor from man.

DR. ELEAZAR WHELOCK was born in Windham, Connecticut, in May, 1711. His earliest ancestor, of whom any account has been obtained, was his great grandfather, Rev. Ralph Wheelock, who was born in Shropshire, in 1600, and educated at Clare Hall, in Cambridge. Being an eminent non-conformist preacher, and suffering persecution for dissenting from the established religion, he came to New England for liberty of conscience in 1637, and settled in Dedham, Massachusetts, where he was one of the founders of the first church in 1638. Thence he removed to Medfield, where he was one of the principal land-owners. Of this town he was a representative for several years; he also occasionally preached in Medfield and the adjoining new settlements, but declined taking the charge of any particular church. He died universally respected in November, 1683, aged 83 years.

Dr. Wheelock's grandfather, Captain Eleazar Wheelock, born in 1654, removed from Medfield to Mendon. He was a soldier, as well as a Christian. In the Indian wars he commanded successfully a company of cavalry. His house, converted into a garrison, was sometimes besieged. In peace he was familiar with the savages, often joining them in their hunting expeditions, and treated them with great kindness. He died March 24, 1731, aged 77 years.

The father of Dr. Wheelock was deacon Ralph Wheelock, born in 1683, who settled in Windham, where he lived a farmer, and died Oct. 15, 1748, aged 66 years. His mother was Ruth Huntington, the daughter of Christopher Huntington of Norwich. He was an only son. Of his five sisters one married the Rev. Dr. Pomeroy of Hebron; his half-sister Mary, whose mother was Mercy Standish of Preston, married Jabez Bing-

ham of Salisbury, and was the grandmother of the Rev. Dr. Kirkland, president of Harvard University.

At the age of 16 or 17 his heart was renewed by the Spirit of God. His grandfather, whose name he bore, having left him a legacy to defray the expenses of his education, he was sent to Yale college, in which seminary he was distinguished for his good conduct and proficiency in learning. The first premium, instituted by dean Berkley, to be awarded to the best classical scholars of the senior class, was given to him and Mr. Pomeroy, afterwards his brother-in-law.\* He graduated in 1733, and in March, 1735, was ordained as the minister of the Second or North society in Lebanon, called Lebanon Crank, now the town of Columbia, where he toiled as a faithful laborer in the vineyard of his Lord about 35 years.

In 1735, soon after his settlement, by his faithful and earnest labors, great effects were produced among his people at Lebanon. It pleased God to send down his Spirit to bring the gospel to the hearts of sinners; and the same work of divine mercy and love was accomplished, which, about the same time, was experienced at Northampton under the ministry of Jonathan Edwards, and in other towns of Hampshire county, Massachusetts, as well as at Coventry, Durham, Mansfield, East Windsor, Tolland, Bolton, Hebron, Norwich, Groton, and other towns in Connecticut. In some of these towns there was an impression of deep seriousness made upon the minds of almost all the people, and in some places it was supposed that as many as twenty or thirty persons were converted in one week. In 1740, and in subsequent years, in consequence of the labors of Mr. Whitefield and others, this revival of religion became more general.

Mr. Wheelock was at this period incessant in his labors to promote the salvation of his fellow-men. Of his character as a preacher, it may be interesting to read the account, given by Dr. Trumbull, who was personally acquainted with him.—“The most zealous and laborious in the cause, who took the most pains and spent the most property in the service of their Master, were the Rev. Messrs. Jedediah Mills, Benjamin Pomeroy, Eleazar Wheelock, and Joseph Bellamy. They were not only abundant in labors among their own people, and in neighboring towns and societies, but they preached in all parts of the colony, where their brethren would admit them, and in many places in Massachusetts, and the other colonies.”

“Mr., afterwards Doctor and President, Wheelock was a gentleman of a comely figure, of a mild and winning aspect; his voice smooth and harmonious, the best, by far, that I ever heard. He had the entire command of it. His gesture was natural, but not redundant. His preaching

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\* In the catalogue of Yale College, the name of Eleazar Wheelock is not placed alphabetically, but stands a little below the middle of the class. It seems, that the names from 1702 to 1767, of the graduates are placed according to the supposed rank of their parents. Thus, in the class of 1733, the name of S. Talcott stands first, probably because he was the son of the *governor* Talcott. Dividing each class, thus arranged, into two equal parts, and instituting a comparison between these parts, some curious facts are deduced. In the upper half the number of ministers is 168; in the lower half 270. In the Harvard College catalogue, arranged in the same way from 1642 to 1772, the ministers in the upper half are 321, and in the lower 586. Is this disproportion to be accounted for from the consideration, that young men, of families in moderate circumstances, are freed from many evil allurements, which assail the sons of the more rich and honorable?

In the comparison as to the attainment by laymen of worldly honors, judging by the *capital* letters in the catalogue, the proportion is the other way. The proportion is about 50 to the upper half, and 20 to the lower; and the same in the Cambridge catalogue. The sons of the rich and influential gain the honors of this world: the poor are more likely to take the kingdom of heaven.

In the lower half, however, besides the name of Dr. Wheelock, are the names of presidents Dickinson, Johnson, and Daggett, and of Rev. Drs. Caner, Goodrich, Trumbull, Dana, and Emmons:—and in the lower half also, in the *Cambridge catalogue*, the names of presidents Hoar, Wadsworth, Langdon, and Rogers, and rectors Pierson and Williams, and Rev. Drs. Hitchcock, Shute, Forbes, Hemmenway, Howard, Deane, Cummings, Belknap, and Osgood.

Of laymen, we find in the lower half of the Cambridge catalogue the names of Gov. Trumbull, Chief-Justice Pratt, (the last in his class,) John Adams, president of the United States, and governors Gerry, Strong, and Eustis.



and addresses were close and pungent, and yet winning, beyond almost all comparison, so that his audience would be melted even into tears, before they were aware of it."

This is high commendation of Mr. Wheelock's eloquence, coming from one, who speaks of Whitefield, Tennent, and Bellamy, whom probably he had often heard; and who thus represents Mr. Wheelock's voice as the best, by far, he had ever heard, and his manner of preaching the most winning beyond almost all comparison.

So interesting and acceptable was the preaching of Mr. Wheelock and so fervent was his zeal, that in one year "he preached a hundred more sermons than there are days in the year." The following letter will show the estimation, in which he was held, at the age of twenty-nine, by Jonathan Edwards, who was eight or ten years older. It is dated Northampton, Oct. 9, 1740.—"Rev. and dear Sir,—I congratulate you, and would bless God for the success, which he has lately given to your labors, which you mention, and for the many joyful things, we have lately heard concerning the city of our God. I think that those, that make mention of the Lord, should now be awakened and encouraged to call upon God, and not keep silence nor give him any rest, till he establish and till he make Jerusalem a praise in the earth; and particularly should be earnest with God, that he would still uphold and succeed the Rev. Mr. Whitefield, the instrument that it has pleased him to improve to do such great things for the honor of his name, and at all times so to guide and direct him under his extraordinary circumstances, that Satan may not get any advantage of him.

"I thank you for your concern for my aged father under his troubles, and the pains you have occasionally taken with some of his people on his behalf, and also for your kind wishes for me and for the success of my ministry. We need the prayers of all that are favored with God's presence and the lively influences of his Spirit. It is a sorrowfully dull and dead time with us: The temporal affairs of this town are and have been for some years most unhappily situated to be a snare to us, and I know not where to look for help but to God. O, dear Sir! earnestly pray for us. And I desire, that now, while God smiles upon you, and it is a day of his special favor towards you, that you would pray earnestly for me, that I may be filled with the divine Spirit, and that God would improve me, though utterly unworthy, as an instrument of glory to his name, and of good to the souls of men, and particularly, that he would bless Mr. Whitefield's coming here for good to my soul, and the souls of my people. That God would more and more bless and succeed you, and make you more and more a burning and shining light, is the sincere desire and prayer of your unworthy brother and fellow-laborer,

"JONATHAN EDWARDS."

In another letter to Mr. Wheelock, dated June 9, 1741, Mr. Edwards requests him to go and preach at Scantic or East Windsor, to his father's society, of whom he says, "they are wholly dead in this extraordinary day of God's gracious visitation." He then adds—"Another thing that I desire of you, is, that you would come up hither and help us, both you and Mr. Pomeroy. There has been a revival of religion amongst us of late; but your labors have been much more remarkably blessed than mine; other ministers, as I have heard, have shut their pulpits against you; but here, I engage, you shall find one open. May God send you here with a like blessing, as he has sent you to other places; and may your coming be a means of humbling me for my barrenness and unprofitableness, and a

means of my instruction and enlivening. I want an opportunity to concert measures with you for the advancement of the kingdom and glory of our Redeemer."

A short extract from a letter of Mr. Edwards's father to Mr. Wheelock, dated Aug. 26, 1741, will tend still further to illustrate Mr. Wheelock's character and labors:—"Religion hath been very much revived and has greatly flourished among us, since you were here. I have propounded sixty-four persons to full communion, many of whom have been already taken in; and with them, that I expect will be propounded the next Sabbath, with others, that have been with me, and some, that have not yet been with me, there are above seventy, that very lately, viz. in about five or six weeks' time, have been savingly converted in this society, and still there is a great stir among us respecting men's eternal concerns. We have all great reason to bless God for your repeated labors of love of late as a minister of Christ here.

"Your affectionate and obliged brother and servant in Jesus Christ,  
"TIMOTHY EDWARDS."

These letters, addressed to a young minister, who had been but four or five years in the ministry, by Mr. Edwards, the most profound of theologians and the most pious and faithful of ministers, and by his aged and venerable father, prove, that Mr. Wheelock was regarded by those who knew him, as very eminent for piety and for power as a preacher of the gospel, and show how greatly a sovereign God was pleased to bless his labors even in unpromising fields.

In this time of religious excitement, and at a period, when in Connecticut the distinction between the church and the state was not well understood, it is not to be wondered at, that the itinerant preachers should have met with many rebuffs and much ill-treatment, especially as some fanatical preachers and lay-exhorters, called *Separatists*, disturbed the peace of the churches. "This glorious work of God," says Dr. Trumbull, "was most violently opposed by ministers, by magistrates, by cruel and persecuting laws, by reproach and misrepresentation, and all other ways and means, which its adversaries could invent." Mr. Finley, afterwards president of New Jersey college, for preaching as an itinerant in Connecticut, was carried, according to law, as a vagrant out of the colony. Mr. Davenport and Mr. Pomeroy were arrested and brought before the assembly or the legislature. The former was ordered to be "transported" to Long Island to the place whence he came; and the latter was rudely treated, and afterwards was again brought before the assembly under an indictment for saying, that "no colony was so bad as Connecticut for persecuting laws," and other similar offences.

The following extract, from a private journal of Mr. Wheelock, will illustrate in some degree the state of religion at that period, and his popularity as a preacher; it is dated about a year after Mr. Whitefield's first visit to New England, which was in September, 1740. He set out on a journey through Rhode Island to Boston, during which he preached incessantly.

"Oct. 19, 1741. O, that God would give me courage, zeal, and skill to deal faithfully with my friends.

"Oct. 20. Preached at 10, with some enlargement [at a town near Plainfield]. Present, Rev. Messrs. Coit, Kirtland, Dorrance, Barker, Avery, Marsh, &c. The assembly large and considerably affected. Preached in the afternoon at Plainfield to a full assembly. A number cried out. Held a conference at night. Young Christians don't rise, as

in some places. One converted. O, when shall I learn to live always upon God and be thankful for all the least enlargement and assistance.

"Oct. 21. Had but little sleep. Arose before day. Rode with Mr. Coit and my friends to Voluntown. Courteously received and entertained by Mr. Dorrance. Went to meeting at 10. Heard Mr. Gideon Mills preach well. Preached after him. There is a great work in this town; but more of the footsteps of Satan than in any place I have yet been in: the zeal of some too furious: they tell of many visions, revelations, and many strong impressions upon the imagination. They have had much of God in many of their meetings, and his great power has been much seen and many hopefully converted. Satan is using many artful wiles to put a stop to the work of God in this place. Good Lord, let him be confounded. Let his mischiefs fall upon his own head. At their conference at night I mentioned some of these devices of Satan, which I apprehend they are in danger of, and heard the accounts of a number of new converts.

"Oct. 22. Rose this morning refreshed. A pleasant day; found my soul stretching after God. The Lord has this day in some measure fulfilled my early desires. Preached twice with enlargement, by Mr. Smith's barn to great assemblies. Many cried out; many stood trembling; the whole assembly very solemn, and much affection; four or five converted. One woman, who came from Kingston against a great deal of opposition on purpose to hear me, came out clear, and went away rejoicing in God, longing to have her husband and others taste and see with her.

"Oct. 23. Rose at 3; somewhat indisposed. Dear Lord, I commit my body, my soul, my life, health, and all to thee. Use me as thou wilt, only let me glorify thee and seek that as my last end. Left Voluntown about 7, accompanied by a great number of wounded and comforted. Came to Mr. Cooper's of Scituate in the county of Providence. Preached to a considerable assembly. I am always thronged with company, and want time to talk with the tenth part of those, who desire to converse with me. Dined, and rode with a great number of Voluntown people to Capt. Angel's. Preached there. The old man and woman violently opposed; called me antichrist, &c. Rode to elder Fish's; found him a bigoted, ignorant Baptist; his wife soon shot her bolt and told us all what she was. She seemed to look upon baptism in their way as the only evidence to be relied upon of a safe estate. Came about 8 to Mr. Henry's, seven miles from Providence.

"Oct. 24. Rose early, prayed and sang. Discoursed with some wounded; afterwards exhorted a company, who came in. Sung a hymn, prayed, and rode with a great company of Voluntown people and others to Providence. About two miles from Providence met Mr. Knight and another man, who came out to meet us. His first salutation was, 'God bless you, my dear brother.' Went to his house. Rev. Mr. Cotton came, invited me to preach; felt freedom and sweetness in my soul.

"Oct. 25. Rode with Mr. Knight into town in his calash. Preached three sermons, 2 Cor. xiii. 5; Mark i. 2; Luke x. ult. O, the dreadful ignorance and wickedness of these parts; O what a burthen dear Mr. Cotton has daily to bear.

"Oct. 26. Rode with Mr. Cotton back seven miles to Mr. Bennet's: preached at 1 o'clock to a numerous and affected assembly. One converted. Returned with a great number to Providence. Preached to a full assembly: many scoffers present; one man hired for twenty shillings to come into the meeting-house and fall down, which he did and made great disturbance; ordered all, who had a real concern for the salvation of



their souls, to follow me to Mr. Cotton's in order to have a conference with them. A considerable number came, who seemed considerably moved. Mark xvi. 16; Job xxvii. 8.

"Oct. 27. Went with Mr. Cotton and madam over the ferry to Rehoboth, upon Mr. Greenwood's invitation; preached at 1. Rode with Mr. C. &c. to Swansey.

"Oct. 28. Brother Finney went to deacon Kingsley for liberty to preach in the Baptist meeting-house, but he refused it; but deacon — sent for the key, and I preached at 1, and again in the evening. O, poor, bigoted, ignorant, prejudiced people! Went after sermon to Capt. William Turner's, a separate Baptist; was exceedingly pleased with his wife, a true and shining Christian and a woman of great knowledge and prudence; her family exceedingly well governed by her: stayed with them and discoursed about their spiritual concerns, &c. I think, that the principles of the separate Baptists are the most uncharitable, unscriptural, and unreasonable, that I have yet met with. John vii. 38; Ez. xxii. 14.

"Oct. 29. Came with Mr. Cotton and many others to Attleborough: very courteously received by Mr. Wells. Heard Mr. Turner of Rehoboth; preached after him; a great deal of affection and sobbing through the whole assembly; had great enlargement. Exhorted in the evening at Mr. Wells's. Matt. vi. 33.

"Oct. 30. Had a great sense of my own badness and unworthiness, of what a cursed heart I have. O, Lord, let me see and know more of it. Rode with Mr. Wells and many others to Norton; kindly received by Mr. Avery. Preached to a full assembly; much affection and sobbing through the whole assembly. Ezek. xxii. 14. Rode after lecture to Taunton. Lodged at madam Danforth's, who lives with her daughter Hodges. Preached at 10: a great outcry in the assembly; many greatly wounded. Dined at Mr. Danforth's, son to the former minister. Rode to Raynham with Mr. Wales and brother Byram.

"Nov. 1. Preached in the forenoon to a full assembly; one cried out, many affected. Mark i. 2, 3. Advised those, who belonged to the assembly, not to follow me to Taunton, but stay and hear their own preacher. Went with brother Byram to Taunton; preached there, Job xxvii. 8. One or two cried out. Appointed another meeting in the evening. Hos. xiii. 13. I believe thirty cried out. Almost all the negroes in town wounded; three or four converted. A great work in the town. Dear brother Crocker, a true servant of Jesus Christ, preaches here upon probation. I was forced to break off my sermon, before it was done, the outcry was so great: continued the meeting till 10 or 11 o'clock.

"Oct. 2. Rode with Mr. Crocker to the tavern to see Capt. Leonard's negro (a slave), found him under a very clear and genuine conviction. Dear brother Rogers came to see me here. Rode with a great number to Bridgewater. Preached to a full assembly in Mr. Shaw's meeting-house. Present, the Rev. Messrs. John Wales, Jonathan Parker, John Cotton, Daniel Perkins, John Shaw, John Porter. Matt. vi. 33.

"Nov. 3. Rode with a great number to Mr. Perkins's meeting-house; a very full assembly. After sermon the lecture was appointed at Mr. Anger's; but so many wounded, that I could not leave them. Therefore preached again to a full assembly. Ez. xxii. 14. A great outcry: four or five converted.

"Nov. 4. Rode to Mr. Porter's. A great multitude. Preached upon a stage. Hos. xiii. 13. One converted in sermon. After dinner rode with Mr. Belcher and a great multitude to Easton. Brother Rogers preached.

John v. 40. A very great outcry in the assembly. I preached after him. Acts vii. 51; four or five converted. Lodged at Mr. Belcher's.

"Nov. 5. Came to Mr. Niles's of Braintree. Preached with great freedom, 2 Cor. xiii. 5. Present, Messrs. Eells and Hancock; Mr. Worcester came in the evening.

"Nov. 6. Set out for Boston. Met by dear Mr. Prince and Mr. Bromfield about eight miles from Boston. Came in to Mr. Bromfield's; received in a most kind and Christian manner by him, madam, and his family,—a dear Christian family, full of kindness, love, and goodness: the names of his family Edward and Abigail; their children, Edward, Abigail, Henry, Sarah, Thomas, Mary, Eliza, Samuel. His eldest son is now in his last year at Cambridge college; I believe a real converted person. Soon after my arrival came the Hon. Joseph Willard, Secretary, Rev. Mr. Webb and Mr. Cooper, and Major Sewall, to bid me welcome to Boston. At 6 o'clock rode with Mr. Bromfield in his chaise to the north end of the town and preached for Mr. Webb to a great assembly. 2 Cor. xiii. 5. After sermon returned to dear Mr. Webb's; pleased with the conversation of dear Mr. Gee.

"Nov. 7. Rose and prayed with Mr. Rogers. At 10 rode with Mr. Bromfield to Mr. Webb's, preached, Hos. xiii. 13, to a full assembly. Returned and was invited by Dr. Coleman and Mr. Cooper to preach for Dr. Coleman in the forenoon of the next day, being Sabbath, and by Mr. Prince and Dr. Sewall in the afternoon. Preached at the workhouse. Ez. xxii. 14.

"Nov. 8. Went to Dr. Coleman's meeting, preached with considerable freedom, Job xxvii. 8. Dined with the Dr. Went with Mr. Rogers to Mr. Prince's. Preached, Mark xvi. 16, to a full assembly. After meeting was followed by a great throng of children, who importunately desired me to give them a word of exhortation in a private house, which I consented to do, though I designed to go and hear Mr. Prince, who, being by, desired, that I would have it publicly, which I consented to after 6. We met again. Preached, Matt. vi. 33, to a very full assembly. Rode with Mr. Bromfield in a close chaise; followed to his house after me a great many children to receive a word of exhortation at the gate, which I could not stand long to do, being very wet.

"Nov. 9. Visited this morning by a great number of persons under soul trouble. Refused to preach, because I designed to go out of town. Discoursed with Mr. Bromfield's dear children; took my leave by prayer, recommending them and one another to the Lord. Just as I was going, came Mr. Webb, and told me the people were meeting together to hear another sermon. I consented to preach again. A scholar from Cambridge being present, who came to get me to go to Cambridge, hastened to Cambridge, and by a little after 6 a great part of the scholars had got to Boston. Preached to a very thronged assembly: many more than could get into the house, Ps. xxxiv. 8, with very great freedom and enlargement. I believe the children of God were very much refreshed. They told me afterwards, they believed, that Mather Byles was never so lashed in his life. This morning Mr. Cooper came to me in the name of the Hon. Jacob Wendell, Esq. and earnestly desired a copy of my sermon, preached in the forenoon of the Lord's day, for the press. O, that God would make and keep me humble. Appointed to preach to-morrow for Mr. Balch of Dedham, at his desire.

"Nov. 10. Madam Bromfield gave me this morning a shirt, and pair of

gold buttons, two cambric handkerchiefs, and part of a loaf of sugar ; and he a preaching Bible, in two vols. &c.

"About eight miles from Boston met Mr. Cotton of Providence, who came by the desire of his church to get me to come back that way, and informed me of some very good beginnings and very hopeful appearances among his people, and the people of other persuasions there ; but I thought it my duty to go directly home. He accompanied me to Mr. Balch's at Dedham. Preached, Mark. xvi. 16. Went to Medfield.

"Nov. 11. Preached at 3 with some freedom, Mark ii. 3. Went in the evening to see Mr. Baxter.

"Nov. 12. Being thanksgiving, preached Ps. xxxiv. 8, and in the evening at Medway for Mr. Bucknam. He seemed displeased, that I told his people, that Christians generally knew the time of their conversion. Returned to uncle Adams's ; gave a word of exhortation to, sung and prayed with, a number of young people there.

"Nov. 13. Went with uncles Wheelock, Adams, aunt Wheelock, Elisha Adams, and many more to Bellingham. Preached to a very large assembly in the woods. Mark xvi. 16. Many appeared affected ; present, Messrs. Dorr, Messenger, and dear Mr. Havens. Dined at Mr. Obadiah Wheelock's. Received and treated with much respect by him and family, and by brother Benjamin much importuned to preach at Mendon ; but came to Uxbridge.

"Nov. 14. Came to Thompson Nov. 15. Preached three sermons for Mr. Cabot, one to the young people at night ; many affected.

"Nov. 16. Came to the consociation at Windham, and afterwards went home about 1 o'clock. What shall I render to the Lord for all his benefits ?"

From this journal of a short preaching tour, it appears that in about twenty-five days he preached more than forty sermons, besides attending various conferences, and giving exhortations, counsel, &c. A similar journal of a tour in the month of June, 1742, gives an account of his preaching in different towns between Lebanon and New Haven, and as far west as Stratford. In one week he preached ten times. The following is an extract :—"June 9, 1742. Came to New Haven. Understood, that the authority had been consulting how to take me, and that Col. Whiting had given out great words, and had said, that I should not preach but once in town.

"June 10. Went to morning prayers at college. Afterwards was invited to breakfast with the rector (Mr. Clap). I went over : he seemed to be very much set against the separate meeting, charged them with great disorder ; insisted upon it, that we ought to proceed against those we think not converted, according to the rule, Matt. xviii. 'First go and tell him his fault, then take two or three more,' &c. I told him, I could not believe, that that rule was ever intended to be improved so, for a man's being unconverted was no trespass against me. Again, it is no scandal ; and if it is, then all mankind are born scandalous. I asked him to tell me the steps of procedure with such. He said,—'Go and tell him his fault, then take two or three more : then go to your association.' I supposed, that they would be generally in the same case and not suitable judges : he said, I must deal with them as before. I asked him what I should do, when hitherto I have condemned and they justified. He said, that it would be very proper to print upon it. I asked him what I should do for the people of the country, who were going by thousands to hell. He



said, I should deal with them after the same manner. He seemed to have a remarkable faculty to darken every thing. Preached at 6 o'clock, Ps. xxxiv. 8, with freedom. Understood, that Col. Whiting had been over to the governor to consult him about me, and that the authority met in the evening upon it.

"June 12. Sabbath day. Preached three sermons, John v. 40, with two uses according to Matt. xv. 21, and Matt. xxii. 12; the third from Rom. ix. 22, with great power. A young woman from North Haven said, she would go to the New Light meeting and see how they acted. She did not question but she should hear some of them cry out. This she spoke with scorn, deriding them. She came, and was the first, that cried out in great distress. There were also many others in great distress. The children of God refreshed. The people in general so prejudiced, that they won't come to hear me.

"June 13. Stayed at home to receive such as wanted to consult me. Was full all day. Was visited by many dear Christians; heard dreadful accounts about Mr. N.'s conduct with them, when under their concern.

"June 14. Preached Ps. xci. 11. The children of God much refreshed.

"June 16. Preached this morning at Ripton, John v. 40. Came to Derby, preached twice, Gal. ii. 20; Rom. ix. 22, with power. The great power of God was seen, three or four converted; many wounded; many raging. Brother Humphrey very lively. I was very much spent and faint. Sat up with the wounded till just day.

"June 17. In the morning preached, Ps. xxxiv. 8. Came to New Haven, preached, Mark xvi. 16; many edified and refreshed.

"June 18. Went to see Col. Whiting; treated courteously; he promised me a visit. Discoursed with many, that came to consult me. O, I long to be near the Lord, to be delivered from this body of sin and death. When, O when, will it be?"

Mr. Wheelock did not escape the general flame of persecution. The following letter to his wife will throw some light on the state of things in Connecticut. It was written June 28, 1742, at New Haven:—"The week before last I preached ten sermons. I told you in my last of the power of God at Derby. Last week I preached ten times again. My journey was to Guilford, where we saw a great shaking among dry bones, and hell break loose and in a rage at it. We also saw a great shaking at Branford, and something at East Haven. They tell me, in the two former places it was greater than ever had been seen before in them. I am this day going to preach round the other way, as far as Stratford. Things in this town are much more calm than they were; I mean as to the spirit and temper of people. Mr. Clap refuses to let me preach in the college or to let the scholars come to hear me. O that God would give him another heart. I am exceedingly worn out with constant labor and much watching." It may well be deemed remarkable at the present day, that in Connecticut one eminent itinerant minister, afterwards the president of the college of New Jersey, should be carried as a vagrant out of the colony, and that another, afterwards the president of Dartmouth college, should be interdicted from preaching the gospel to the students of Yale.

With all the fervency of his zeal, Mr. Wheelock was yet discreet and wise, and set himself against the fanaticism of the separatists and of the lay-exhorters, who were disturbing the order of the churches. The following extract from a letter, addressed to him by one of them in 1744, may show the spirit of the times. After speaking of his afflictions and losses

the writer, who lived in Plainfield, says:—"Yet all this never went so near my soul, as it does to hear and see the blessed work and ways of the glorious God called errors and delusions of the devil. Pray, Sir, let me deal plainly now, and don't be angry: do you think you are out of danger of committing the unpardonable sin against the Holy Ghost? It would not surprise me much to hear, that God had opened the flood-gates of his wrath and let out the horrors of conscience on you, and many more of your party, who deny the truth, so that you should die in as great despair as Judas or Spira did."

While, on the one hand, Mr. Wheelock was thus bitterly censured by those, whom he would save from fanatical extremes, and on the other hand, was rebuked by the church-and-state party, as it may be called, who thought that the parish lines were never to be invaded by itinerancy, he wisely and earnestly improved the remarkable season of the outpouring of the Spirit of God to preach the gospel of salvation to his brethren in every field of promising usefulness. The doctrines, which he preached, were those, which humble man and exalt the grace and mercy of God,—the doctrines of original sin, regeneration by the supernatural influences of the divine Spirit, justification by faith in Jesus Christ, the perdition of the unbelieving, and the perseverance of the righteous. Knowing the relation of a pure church to the progress of religion, one great object of his preaching was to expose the hypocrisy of false professors and bring them to repentance and to awaken the slumbering disciples from their torpor. Aware that the neglecters of the great salvation must perish, his heart bled for them, and with unequalled pathos and tenderness, with the eloquence of an inflamed heart, he urged them to accept the mercy, which was most freely offered them in the gospel. Under his preaching there were repeated revivals in his parish in 1735, the first year of his settlement, and down to 1769, when he removed to a new field of labor.

The same divine blessing, which attended his zealous preaching of the gospel in East Windsor, as evinced by the letter of Mr. Edwards, already quoted, attended his itinerant labors in other towns, as appears from various letters of grateful acknowledgment, addressed to him.

#### ORIGIN OF MOOR'S SCHOOL.

After the period of religious excitement had subsided, Mr. Wheelock commenced his labors as a teacher of youth by taking a few scholars into his own house. He found his salary as a parish minister inadequate to the support of his family, and probably the small profits of a school, as well as the hope of being useful to youth, furnished a reason for this additional labor.

Although settled in 1735, on a nominal salary of £140, yet as the amount was made up by reckoning certain provisions at high prices, and was to fall proportionally, he in some years received only about a third part of that sum, paid too for years in provisions. It may well be supposed, that he could not live on one hundred and fifty or sixty dollars a year, and that his parish could have no claim to his whole time. In December, 1743, he was induced to receive among the boys of his school *Samson Occom*, a Mohegan Indian, aged about 19, and kept him in his family and educated him four or five years. This Indian, it is well known, became a preacher of distinction. Mr. Wheelock soon formed the plan of an Indian missionary school. He conceived, that educated Indians would be more

successful than white men as missionaries among the red men, though he proposed also to educate a few English youth as missionaries. The project was new, for the labors of Sergeant and the Brainerds, as well as those of Eliot and the Mayhews, were the labors of missionaries among the Indians, and not labors designed to form a band of Indian missionaries. Two Indian boys of the Delaware tribe entered the school in December, 1754, and others soon joined them. In 1762 he had more than twenty youth under his care, chiefly Indians. For their maintenance funds were obtained by subscription of benevolent individuals, from the legislatures of Connecticut and of Massachusetts, and from the commissioners in Boston of the Scotch Society for Propagating Christian Knowledge. Joshua Moor, a farmer in Mansfield, having, about the year 1754, made a donation of a house and two acres of land in Lebanon, contiguous to Dr. Wheelock's house, the institution received the name of "Moor's Indian Charity School." Of this school several gentlemen were associated with Mr. Wheelock as trustees; but in 1764 the Scotch Society appointed a board of correspondents in Connecticut, who, in 1765, sent out white missionaries and Indian schoolmasters to the Indians on the Mohawk in New York.

In 1766 Mr. Wheelock sent Mr. Occom and Rev. Nathaniel Whitaker to Great Britain to solicit benefactions to the school, that its operations might be enlarged. The success of this mission was great, and was owing chiefly to the labors of Mr. Occom. He was the first Indian preacher from America, that ever visited Great Britain, and preached several hundred sermons with great acceptance to numerous assemblies in England and Scotland. The king subscribed £200, and lord Dartmouth 50 guineas. The amount of monies collected was about seven thousand pounds sterling in England, which was deposited in a board of trustees in London, of which lord Dartmouth was president and John Thornton treasurer, and between two and three thousand pounds in Scotland, which was deposited with the Scotch Society for Propagating Christian Knowledge. To these societies Mr. Wheelock presented his accounts, on the allowance of, which he drew for the monies voted. The expenditures related chiefly to the support of the scholars in the school, (of whom, in some years, there were thirty or forty,) of their teacher, and of missionaries and schoolmasters among the Indians. Of his own disinterestedness in his great and unequalled labors, some judgment may be formed from the following extract of a private, unpublished letter to a friend in London, dated, Lebanon, March 13, 1770:—"My dependence for support has been upon a small salary from my people and the rents and profits of mine and my wife's small patrimony, and I have used frugality as to my manner of living. I have never yet from the first used a farthing, that has been collected either in Europe or America for the use of my school, for my own or family's support; and that I may cut off all occasion of reproach forever from such, as are seeking occasion, I have determined never to use any part of it. I have been exposed to great and extraordinary expenses. I find, that my expense has been so disproportionate to my means, that I am now in debt about one hundred and fifty pounds sterling, below a balance with the world. And I am not able to pay my debts, remove, build, and settle without assistance, unless I could sell my little interest here, which I have no prospect of, as there are so many sellers, who are removing into the new country. My necessity is not known, except by a few. I have wronged no creditor, and the conjecture of the world in general is, that I have made a great estate by my school, and many seem to think it



incredible, that I should do what I have done, unless inspired by such a motive to it."\*

OF THE ESTABLISHMENT OF DARTMOUTH COLLEGE.

After conducting Moor's school in Lebanon fourteen or fifteen years, Dr. Wheelock, in order to increase its usefulness, determined to remove it to some new country, and to obtain for it an incorporation as an academy, in which a regular and thorough education might be given to the youth, Indian and English, who should be assembled in it. At this period there were only two or three colleges in New England, those at Cambridge and New Haven, and an institution at Warren, R. I. which was afterwards transplanted to Providence. When his design was made known to the public, he received various offers from the owners of new lands and from different towns. In the county of Berkshire, Massachusetts, liberal offers were made from Pittsfield, and Stockbridge, and the owners of No. 2. The Mayor and Aldermen of Albany offered a building 132 feet by 42, situated on a hill, overlooking the city, with a few acres of land, valued at 2,300 pounds sterling. In New Hampshire some thousand acres of land were offered in Plymouth, Rumney, and Campton, also in Orford, and Haverhill, or Upper Coos. It being determined to plant the school in the western part of New Hampshire, a charter, dated December 13, 1769, was obtained for a college, which was endowed partly by governor Wentworth and partly by private individuals with about 40,000 acres of land. In procuring this charter there was a negotiation between Dr. Wheelock and Gov. Wentworth, as appears from letters and papers in the hands of the writer of this memoir. Among these papers is an original copy of the charter, which Dr. Wheelock caused to be prepared and presented to Gov. Wentworth. In this the title is "Dartmouth Academy," instead of "Dartmouth College," and Dr. Wheelock is called the founder of the *School*, not of the Academy. The words are, we "appoint our trusty and well-beloved Eleazar Wheelock, Doctor in Divinity, the founder of the said *School*, to be president of the said Dartmouth *Academy*." In the charter of the college the words are the same, except the substitution of the word *College* for both "*School*" and "*Academy*," and this probably by mistake of the transcriber, who, in changing the word Academy throughout the instrument to College, might in this place inadvertently change the word *School* also to College. This is probable, because it had been recited, that Dr. Wheelock had "on his own estate set on foot an Indian Charity School," or founded it.

Some names are also mentioned in the charter of the college as trustees, which the governor omitted, as he did also one or two clauses, in the charter, which he executed; and some names are inserted, which are not found in the projected charter. In a letter, a few weeks before the charter, the governor proposed the bishop of London as a trustee, and says,—“the nomination of the three provincial officers to be of the active trust in this country, I strongly recommend, but do not insist upon. That I did not mention any other than the governor to be of the trust can by no means be

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\* Mr. Wheelock received the degree of Doctor of Divinity from the University of Edinburgh, June 29, 1767. His diploma bears upon it, among others, the eminent names of William Robertson, president, J. Gregory, A. Munro, Jun., J. Hope, William Cullen, Hugh Blair, Adam Ferguson, and M. Stewart. It was an unsolicited honor; but whether such distinctions among the ministers of the gospel are on the whole useful, as well as whether they can be sought in accordance with the prohibition of the Head of the church, may well be made a question. In the present case the honor was conferred rather on the head of a school, than on the pastor of a church. The gaining of an honorary title is a poor ambition in a minister of the gospel, and the possession of it a poor satisfaction to a high-looking mind.

preclusive ; neither did I so intend it." In reply Dr. Wheelock consented to the bishop, but expressed his satisfaction, that the governor would not "insist upon the addition of the provincial officers." Yet those officers were named in the charter, and the bishop was omitted.

It appears from this negotiation, that Dr. Wheelock proposed to remove his school to New Hampshire on condition of obtaining an act of incorporation of Dartmouth *Academy* and satisfactory grants of land, and that Gov. Wentworth gave a charter of Dartmouth *College*, with a liberal endowment from the government and from individuals. In the charter Dr. Wheelock is called the "founder of the *College*," though he claimed in his proposed charter only to be the founder of the *School*. Whether in a strictly legal sense he was the "founder" of the college is of little consequence. He was the cause of its establishment. The governor and his four provincial officers in their letter to him of June 10, 1770, respecting the location, utter this prayer to "the Fountain of all true wisdom,"—"that under your care this seminary of Christian knowledge may be safely *founded* and long flourish."

Doubtless at first Dr. Wheelock intended to have the *School* incorporated, and to have the trustees in London share in the government of it ; but the governor created a *College*, and conferred no power on the London trustees, omitting the clause in Dr. Wheelock's projected charter, which gave them an equal voice with the American trustees in the election of the president. Though the London trustees consented to the removal of the school, yet they were entirely dissatisfied with the incorporation of a college. One of them wrote, in July, 1770, speaking of lord Dartmouth and Mr. Thornton, "they, as well as the other trustees, see clearly, that by the affair of the charter the trust here is meant to be annihilated. It was certainly a very wrong step for you to take without consulting us. It is the sentiment of us all, that by lodging the power in other hands, it has superseded the trust here, and we shall desire to have done with it." In reply, Dr. Wheelock wrote, dated Hanover, November 9, 1770, saying, there was no design on the part of any of the trustees in Connecticut to annihilate the trust in England ; on the contrary, he says, that the Connecticut trustees "desired, that the trust in England should have not only the patronage of the school, but of the college too so far as to have an equal share in the choice of a president, so long as they should see fit to perpetuate their board, and so the charter was drafted, when it was sent to Gov. Wentworth ; nor have I ever heard, that one of the trustees in this province objected against it, but the governor, apprehending it would be a burden you would not be fond of, and that it would make the body too unwieldy, rejected that clause in it. The charter means to incorporate the school with the college and give it possession of the donations and grants, made in this province to it. But the charter was never designed to convey the least power or control of any funds collected in Europe, nor does it convey any jurisdiction over the school to the trustees of the college. The charter grants them jurisdiction only over the college. If I resign my office as president of the college, I yet retain the same relation to the school, and control of it, as ever."

Without doubt these last remarks of Dr. Wheelock are perfectly correct. But if so, it then follows most clearly, that his school was *not* "incorporated in and with Dartmouth college." There is but one charter ; and that is the charter of the college. There is but one set of trustees ; and they are the trustees of the college. The long preamble to the charter is to be considered only as a history of Moor's school and of the circum-

stances, which led Dr. Wheelock to apply for a charter of the college, not as proving at all, that the school is merged in the college, or that the founder of the school is therefore the legal founder of the college. In his narrative, 1771, he says, "The charter gives the trustees no right of jurisdiction but over the college; and the school remains still under the same patronage, authority, and jurisdiction, as it was under before the charter was given." The trustees of the college also voted, that they had no jurisdiction over the school. In fact, Moor's school has ever been kept distinct from Dartmouth college; Dr. Wheelock, in his last will, appointed his successor as its president; and after his death it received in New Hampshire, in 1807, a separate act of incorporation.\* To this school Hon. John Phillips, in 1770, gave 3,333 dollars; and the State of Vermont afterwards gave the township of Wheelock half to the school and half to the college.

Though the college bears the name of Dartmouth, yet it does not appear that lord Dartmouth was its benefactor, nor did he approve of its incorporation. He and the other London trustees wrote to Dr. Wheelock, April 25, 1771—"We cannot but look upon the charter, you have obtained, and your intention of building a college and educating English youths as going beyond the line, by which both you and we are circumscribed;" and they require him to adhere to the original plan, to keep a distinct account of the monies of the school and not blend them with his college, and that he draw up a fresh narrative of his school. February 1, 1775, these trustees informed him, that the fund in their hands was expended, and of course, that their trust had ceased; but the Scotch fund remains at the present day, and the interest is paid in settlement of the accounts of Moor's Indian Charity School.

Governor Wentworth, and not lord Dartmouth, was the chief benefactor and patron of the college. It had been right, had the college borne his name; and this in fact Dr. Wheelock authorized his agent in the negotiation about the charter to propose to the governor. The charter having been obtained, and the governor having offered five hundred acres in Hanover, and other proprietors having offered much land in the neighborhood, Dr. Wheelock, in 1770, visited the towns in the western part of New Hampshire, and it was determined to plant the college at Hanover, near the banks of the Connecticut river. The grant of the township of land of 24,000 acres to the institution, proved void, having been previously granted by a former governor.

In August, 1770, Dr. Wheelock took leave of Lebanon and proceeded to Hanover, in order to make preparation for the immediate reception of

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\* The following extract is taken from the charter of Moor's school:

"Be it enacted by the Senate and House of Representatives in General Court convened, That the said John Wheelock, president of Dartmouth college and his successors in office for the time being, appointed agreeably to the charter of said college, whether by the last will of the president preceding or otherwise, shall forever hereafter be, and hereby is declared to be, the President of Moor's Charity school; and the board of Trustees of Dartmouth college for the time being shall forever hereafter be and hereby are declared to be the Trustees of said school, and that said school, as a corporation and as heretofore considered for the purposes aforesaid, may and shall be known and called hereafter by the name of the President of Moor's Charity school, and that said president with the advice and consent of said Trustees may and shall expend the issues and avails of all the funds and property of said school for the uses intended by the donors, provided nevertheless that the funds of said college and school and their proceeds shall be distinct and separate, and that nothing herein contained shall be considered as having any concern with the funds in the care of the Honorable Society in Scotland for Propagating Christian Knowledge, or as interfering with their rights of inspection, or as affecting any other property belonging to said school than such as has been and may be hereafter granted in America for the use and benefit of said school."

Thus it appears, that though Moor's Charity school and Dartmouth college are two distinct institutions, yet they are under the control of the same Board of trust, or rather the same gentlemen, who are the President and Trustees of Dartmouth college, have the entire charge and direction of Moor's Charity school, though in a different capacity.



his family and his pupils in the wilderness. The pine trees on a few acres had been cut down. Without nails or glass he built him a log cabin, eighteen feet square, and directed the operations of forty or fifty laborers, who were employed in digging a well, and in building a house for his family of one story, and another of two stories, eighty feet long, for his scholars. As his family arrived before these habitations were prepared, his wife and daughters lived for about a month in his hut, and his sons and students made them booths and beds of hemlock boughs. October 29, he removed into his house; and the rooms in college were soon made comfortable. A school-house was also constructed. The scholars engaged with zeal in their studies, in their new abode, finding "the pleasure and profit of such a solitude." "But that which crowns all," says Dr. Wheelock in his narrative, "is the manifest tokens of the gracious presence of God by a spirit of conviction and consolation. For no sooner were these outward troubles removed, but there were evident impressions upon the minds of a number of my family and school, which soon became universal, inasmuch, that scarcely one remained, who did not feel a greater or less degree of it, till the whole lump seemed to be leavened by it, and love, peace, joy, satisfaction, and contentment reigned through the whole. The 23d day of January, 1771, was kept as a day of solemn fasting and prayer, on which I gathered a church in this college, and school, which consisted of twenty-seven members, on which occasion they solemnly renewed their oath of allegiance to Christ, and entire devotedness of body and soul, and all endowments of both, without reserve to God, for time and eternity."\*

The first commencement, held at the college, was in August, 1771, when four young men were graduated; one of whom, John Wheelock, the son of Dr. Wheelock, was his successor as the president of the school and of the college, and another, Mr. Ripley, was the first professor of theology in the college. Rev. L. Frisbie, of Ipswich, was in this class. The last survivor of the four, Samuel Gray, died in Windham, Connecticut, in 1836. Dr. Wheelock lived to preside at seven other commencements, and conferred the honors of college on seventy-two young men, of whom thirty-nine became ministers of the gospel. Among them were Rev. Dr. John Smith, professor of the ancient languages in Dartmouth college, Rev. Dr. M'Keen, the first president of Bowdoin college, Rev. James Miltimore, of Newbury, Massachusetts, and Rev. Dr. Asa Burton, of Thetford, Vt.

\* The following lines are an extract from a poem on the founding of Dartmouth college, by Mr. Frisbie, of the first class:

"Forlorn, thus youthful Dartmouth trembling stood,  
Surrounded with inhospitable wood:  
No silken furs on her soft limbs to spread,  
No dome to screen her fair, defenceless head,  
On every side she cast her wishful eyes,  
Then humbly raised them to the pitying skies.  
Thence grace divine beheld her tender care,  
And bowed an ear, propitious to her prayer.  
Soon chang'd the scene; the prospect shines more fair;  
Joy lights all faces with a cheerful air;  
The buildings rise, the work appears alive,  
Pale fear expires, and languid hopes revive.  
Calm solitude, to liberal science kind,  
Sheds her soft influence on the studious mind;  
Afflictions stand aloof; the heavenly powers  
Drop needful blessings in abundant showers.

Thus Dartmouth, happy in her sylvan seat,  
Drinks the pure pleasures of her fair retreat,  
Her songs of praise in notes melodious rise,  
Like clouds of incense, to the listening skies;  
Her God protects her with paternal care  
From ills destructive and each fatal snare;  
And may He still protect and she adore,  
Till heaven, and earth, and time shall be no more."

In 1773 there were about seventy members of the church, of whom about fifty were members of the college and school.

There was a second period of deep religious excitement in the college in the close of 1774, or beginning of 1775. In his narrative, after speaking of some efforts of the students and *resolves* of some whole classes for reformation, Dr. Wheelock adds,—“And to this God seems to have further testified his approbation by pouring out a spirit of conviction upon a number of the students of late, which, in a judgment of charity, has issued in saving effects in a number of instances: And I hope in God to see evidences of the same effectual work in many others, who at present appear to have some real conviction of their perishing necessity of the renewing work of the Spirit of grace; and hitherto the work has appeared to be very genuine, and the fruits of it very good.”

The death of such a man as Dr. Wheelock is a most interesting event; we wish to see in what manner he meets the king of terrors, whom we also must meet. Although afflicted for years with the asthma, he yet ceased not to preach to his little flock, composed of his students and the neighboring villagers. When unable to walk, he was repeatedly carried to the chapel; and he sometimes conducted public worship, seated in his chair in his own house. His prayer was granted, that he might not outlive his usefulness. After his strength, enfeebled by so many cares and labors, had been declining for about four years, he was seized with the epilepsy in January, 1779. Though he recovered, so as to ride on horseback, yet, in April, he rapidly declined, and died on Saturday, April 24, 1779, in the 68th year of his age. In the morning he was able, with assistance, to walk his room. But as he knew, that his end was near, his family were summoned at his request. Being asked by his wife what were his views of death he replied, “I do not fear death with any amazement;” and soon afterwards repeated the exulting words of the Psalmist, and of the Apostle:—“Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me:”—“I have a desire to depart and to be with Christ.” At his request a minister, who was present, now prayed, commending his departing spirit to God. He then uttered his final exhortation, “Oh, my family, be faithful unto death!” and immediately closed his eyes on all the objects of the earth. His immortal spirit fled, leaving impressed on the countenance of him, who slept in Jesus, a smile of peace.

Dr. Wheelock was “of a middle stature and size, well proportioned, erect, and dignified. His features were prominent; his eyes a light blue and animated. His complexion was fair, and the general expression of his countenance pleasing and handsome. His voice was remarkably full, harmonious, and commanding.”

Dr. Wheelock was twice married. His first wife, whom he married in April, 1735, was Mrs. Sarah Maltby, relict of Capt. William Maltby of New Haven, and daughter of Rev. John Davenport, of Stamford, Connecticut. She died at Lebanon, November 13, 1746, aged 43. One of her daughters, Ruth, married Rev. William Patten, of Hartford. His second wife was Miss Mary Brinsmead of Milford, Connecticut. By her he had five children;—Mary, who married professor Woodward, the first professor of mathematics in Dartmouth college; Abigail, who married professor Ripley, the first professor of theology in Dartmouth college; John Wheelock, LL. D., the successor of his father, and president nearly forty years; Col. Eleazar Wheelock, and James Wheelock, Esq. His descendants live in different States of the Union, from Maine to Louisiana.

His grandson, Gen. Eleazar W. Ripley, distinguished in the war of 1812, is now a member of congress from Louisiana; another grandson is the Rev. William Patten, D. D. late of Newport, R. I., now of Hartford, Conn.; another grandson still, Rev. James Wheelock, is a minister in Indiana; one of his granddaughters married Hon. Judah Dana, late a senator of the United States from Maine; another married Rev. William Allen, president of Bowdoin college; and another married Rev. James Marsh, president of Vermont university.

Dr. Wheelock published a narrative of the Indian Charity school at Lebanon, 1762; A sermon at the ordination of Charles J. Smith in 1763; Narratives in several numbers from 1763 to 1771; Continuation of the narrative, 1773, to which is added an abstract of a mission to the Delaware Indians west of the Ohio, by M'Clure and Frisbie; A sermon on liberty of conscience, or no king but Christ in the church, 1775. His memoirs by Drs. M'Clure and Parish, were published in 1811, with extracts from his correspondence.

Some of his religious views, as manifested by his manuscript notes of sermons, are the following. In a sermon on John iii. 5, on the renovation of the heart by the Spirit: "The subject is *passive*;—the sinner is made poor;—and owns, whenever it is done, that God has done it. And not only passive, but the greatest opposition to it, such as nothing but Omnipotence could conquer."—"The sinner must see certain damnation before him, and no other possible way of escape, before he will comply."—"Being born of water and the Spirit implies a *new principle of life*, and of course a change of all the propensities, inclinations and affections: these will all be, as the principle is."

In a sermon on Heb. ix. 18, he says, "God hardens whom he will, without giving any color of reason to impeach his justice or goodness, or doing any thing inconsistent with the greatest sincerity of love towards sinners."—"His will to harden sinners and to punish them has the same reason for it, as his actually doing it—their wilful blindness, obstinate impenitence, and resistance of the means of grace,"—as from Ex. viii. 15, 32. Rom. i. 24. "It is not the decree of God, but the love, grace, and goodness of God, which are the means of hardening men, till God gives them up."

In a sermon on James, i. 13, he says, "God is not the author of any man's sin;—he infuses not the evil, nor co-operates in the act as sin, yet he has decreed the sin, and thus makes Satan and wicked men subserve the great purposes of his glory."

Very few of his sermons were written out at length. His manuscripts in general exhibit only short notes of the heads of his discourses, especially after the first few years of his settlement, when the pressure of a multitude of cares gave him little leisure for writing sermons. The following is an extract of a sermon on Ezek. xxii. 14, written in 1736, and which in its character is not unlike the sermon of president Edwards, of 1741, entitled, "Sinners in the hands of an angry God." It begins thus:—"Sinners! you will find it another thing, when you come to stand it out against the fiery indignation and vengeance of your incensed God, when he comes to deal with your naked soul, and immediately execute his vindictive wrath and vengeance upon you; I say, another thing, than you do here to stand out and endure his thunderings from Mount Sinai. You have already stood many shocks of thunderings from thence. The fiery law of God has been again and again delivered to you; and you have been again and again told of the flaming sword of justice, that is



whetting, ready to execute the vengeance of an angry God upon you; but they, who have dispensed these things to you, have seemed to you as those that mocked, when they have told of the designs of the Almighty against you, and the swift destruction from his presence and from the glory of his power, which you are running amain down into. And I am afraid, I shall seem this day to you as a mocker, as I have heretofore seemed to many of you; else why have you not before now bestirred yourselves to flee from the destruction, which God threatens you with? And take it how you will, I will tell you plainly, what my errand to you this day is. I am come with a message from the King of kings, and that is importunately to urge upon you the question in our text, 'can thine heart endure, or can thy hand be strong in the day that God shall deal with you?' And would to God I might, before I have done with you, bring you within the view of that mount, which burneth with fire,—that you might look into the pit of blackness and darkness, to which you are hasting, and see what God has ordained for you and what he will by and by do unto you, as sure as his name is Jehovah, unless you will be stirred up to flee from the destruction, which he threatens upon you." The following is from the close of the sermon: "How will your hearts endure when devils and damned spirits shall forever upbraid you with a neglect of the day and means of grace, that you had once an opportunity to have escaped these things, if you had not been wretchedly stupid and negligent; and how often will they tell you, while you are weeping, and wailing, and gnashing your teeth, uttering your bitter, though fruitless cries, screeches, and lamentations, 'Ah! these were things, that you were told of again and again, when you might have escaped them!' I tell you solemnly, I fear, that many of you are posting on amain the downward road to this amazing destruction; and it is well, if there be not some among you that have gray hairs, whom the devils have these many years expected in hell, knowing, that they have once and again easily prevailed with you to grieve away the Spirit of God, when it was striving with you!"

In the Memoirs of Dr. Wheelock it is stated, that for his great labors eight or nine years as president of the college and school, professor of divinity, and pastor of the church in the college, he received no salary, his only compensation being a supply of provisions for his family. The legislature of New Hampshire, after the college was established, voted him one hundred pounds, and governor Wentworth granted him, December 19, 1771, two hundred acres of land in Hanover, in consideration of his having made a donation of four hundred acres in Hanover to the college. The history of the affair is this. Benning Wentworth had given five hundred acres to the college, and the proprietors of the town had given Dr. Wheelock four hundred acres. At the first meeting of the trustees, October 22, 1770, they agreed with him, at his request, to exchange two hundred acres out of the five hundred for his four hundred acres. But this gift proving illegal, governor John Wentworth made the grant of the two hundred acres directly to Dr. Wheelock, who allowed the college to retain the four hundred, formerly agreed to be given for the same two hundred acres. This land, and other land, which he had purchased, Dr. Wheelock left to his children. He had also built him a house on his own land at the close of the year 1773, till which time he had lived in the hut, or store-house, as it was called, not being able to build for himself. Mr. Thornton, in a letter, July 22, 1774, says, "I was glad to hear you had a comfortable habitation for your family; and I can only repeat to you, that I shall, with great cheerfulness, assist you with what your occasions may require." Dr.

Wheelock, in reply, acknowledges, that the private munificence of Mr. Thornton had been "the principal means of his support, since he left Connecticut;" stating also, in regard to his private affairs, that for land purchased, and improvements on his own land, and for buildings, he was still in debt about two hundred and fifty pounds sterling. His patrimony in Connecticut and other property he afterwards sold for upwards of a thousand pounds.

There is scarcely a name, which, for liberality and noble benevolence, deserves to be held in such honorable remembrance, as the name of JOHN THORNTON. He was a London merchant, living at Clapham, of large property, and most deeply interested and earnestly engaged in promoting the kingdom of Jesus Christ in the world. To Rev. John Newton, of Olney, he allowed two hundred pounds a year, that he might be hospitable and "help the poor and needy:" paying him in all about three hundred pounds. He made an annual payment for years of a hundred dollars to Samson Occom. To Dr. Wheelock for a long series of years he was abundantly liberal; and in fact, such was his confidence in him, that he authorized him to draw upon him for such sums as his private necessities might require.

If it should be asked, "what success attended the efforts of Dr. Wheelock to communicate the blessings of the gospel to the Indian nations?" it may be replied, that he accomplished something for their benefit, and that great and insuperable obstacles in the providence of God prevented him from accomplishing more. It was soon after he sent out missionaries into the wilderness, that the controversy with Great Britain blighted his fair and encouraging prospects. During the last four years of his life there was actual war, in which many of the Indian tribes acted with the enemy. Yet the Oneidans, to whom Mr. Kirkland was sent as a missionary, kept the hatchet buried during the whole revolutionary struggle, and by means of this mission probably were a multitude of the frontier settlers saved from the tomahawk and the scalping knife. Thus is benevolent effort for the instruction and salvation of the savages amply rewarded even in this life. It is easy to see, that had our government expended ten or twenty thousand dollars in giving the miserable Seminole Indians the implements of agriculture and schools, and had a few missionaries been sent out to them, the expense of ten millions or more of dollars, the loss of many lives, and the desolation of the whole territory of East Florida would have been prevented. When will governments, when will the people learn, that benevolence is infinitely higher in dignity and worth, than greedy covetousness; and that, although injustice may carry its point, it were vastly better for those, who succeed, were they defeated in their projects? What broken-hearted widow, what friendless orphan, what mourning, childless father would willingly exchange the life, whose loss is so bitterly deplored, for the possession of the whole of Florida?

Some of the Indian youth under Dr. Wheelock became pious, and others made useful and important advances in knowledge. The following is an extract from the letter of a celebrated Indian, one of his scholars, to his son and successor, Dr. John Wheelock: the letter was written by colonel Joseph Brant, chief of the four confederate nations in Upper Canada:—

*"Grand River, February 9, 1801.*

"Dear Sir,

"I receive an inexpressible satisfaction in hearing from you, that you have taken my sons under your protection; and also to find, that you yet retain a strong remembrance of our ancient friendship. For my part,

nothing can ever efface from my memory the persevering attention, your revered father paid to my education, when I was in the place my sons now are. Though I was an unprofitable pupil in some respects; yet my worldly affairs have been much benefited by the instruction I there received. I hope my children may reap greater advantages under your care, both with respect to their future as well as their worldly welfare. The reason, that induced me to send them to be instructed under your care, is the assurance I had, that their morals and education would be there more strictly attended to, than at any other place, I know of. The steady friendship, you do me the honor to assure me of, is what, from numberless obligations, I doubly owe your family on my part; and I beg leave to assure you, that until death I remain your sincere friend."

This is a remarkable letter, coming from an Indian, who was not long a member of Moor's school. Two other Indians, Occom and Johnson, were acceptable preachers, and their manuscript sermons are as well written, as those of many of their white brethren. It is not easy to calculate the good, that may have been done by these Indians. A minister wrote from Canada in 1800,—“Col. Brant greatly encourages civilization and Christianity.” So that the instruction of Brant may have had an important bearing on the welfare, present and future, of hundreds of Indians.

But were nothing accomplished for their benefit, yet the zeal, which chiefly sought their good, reared up a venerable institution of science, in which many strong minds have been disciplined and made to grow stronger, and nerved for professional toils and public labors, and in which hundreds of ministers have been nurtured for the church of Christ.

For enlarged views and indomitable energy, and persevering and most arduous toils, and for the great results of his labors in the cause of religion and learning, perhaps no man in America is more worthy of being held in honor than ELEAZAR WHEELOCK. In an age, too, of eminent piety, he ranked high amongst the good and devoted servants of Jesus Christ. Amidst all the excellencies of his character doubtless he had his imperfections. Meeting with enemies to his plans and opposers of his measures, subjected frequently to unmerited reproach, it was sometimes with an impatient spirit, that he encountered opposition, and his rebukes were occasionally severe. Open, frank, and unsuspicious, he was keenly touched by the ingratitude of his parishioners and of some of the scholars, whom he had patronized, especially if they thwarted him in his dear and important projects. He felt the full burden of his multiplied cares. In his private journal of 1777, he writes, that, being “on the verge of the grave, he was oppressed with a weight of cares, of many kinds, enough for an angel.”

In contemplating his character, some of its prominent traits may now be brought under consideration.

1. He had *large and extensive views* for the advancement of the kingdom of Christ. The wretched condition of the American Indians, ignorant, though in the neighborhood of Christians, of the gospel of salvation, affected his heart, and he formed the plan of giving them the light from heaven. For this purpose he determined to draw as many of the Indian young men from their roving habits in the wilderness, as possible, and train them in a well-regulated school to be schoolmasters and preachers of the gospel to their red brethren. The *schoolmaster* and the *preacher*! these he deemed essential instruments in converting savages into enlightened Christians. And what other instruments can accomplish the work?



The untutored mind will be sensual, dark, ferocious; even the highest degree of civilization, without the knowledge and the reception of the pure gospel of Jesus Christ, will leave the mind a prey to corrupt, disquieting, desolating passions, as has been witnessed most deplorably in unbelieving, Catholic France, as well as in other countries of Europe and America.

As our Indians are now chiefly removed from the States of the Union, and congregated on the west side of the Mississippi, the intelligent benevolence, which seeks their highest welfare, will make strenuous efforts to give them competent schoolmasters and faithful preachers of the gospel. If circumstances shall soon compel them to be stationary, instead of migratory, they will become cultivators of the soil, and thus the instruments, employed for their good, will have tenfold power. As we have gained the rich lands, from which they have been removed, it is to be hoped, that our government, by its sense of justice as well of benevolence, will aim to promote the civilization and Christianization of the unhappy tribes of the West. Assuredly it must be in the power of our government to prohibit the introduction, from the States, of spirituous liquors amongst them, and to encourage their change of habits from the uncertain pursuit of game to the cultivation of the ground, which fails not to reward abundantly the toil that cultures it. A constant course of kindness towards them is demanded by a regard to the safety of the frontier settlers.

When experience had taught Dr. Wheelock the inexpedience of relying on his Indian pupils, unless accompanied in the wilderness, and superintended by white missionaries, he formed the plan of enlarging his school into a college, that he might rear up a multitude of young men, well qualified to execute his purposes of benevolence. If Dartmouth college has been a nursery of science and a blessing to our country, this must be ascribed to the pious zeal and enlarged views of Dr. Wheelock, seeking in the most effectual manner to advance amongst the red heathen the kingdom of our Lord Jesus Christ. Thus often has piety enriched the community with the most valuable institutions.

2. He adopted *wise measures* for the accomplishment of his plans. When his school commenced, he sought in every direction, from individuals at home and abroad and from the provincial governments, the *charities*, required for the support of the Indian youth. The sending of Samson Occom to Great Britain for the collection of moneys was a master-stroke of policy, although perhaps this was done at the suggestion of Mr. Whitefield, who also urged Dr. Wheelock himself to proceed to England.

Lest his integrity should be questioned and the fountains of public benevolence be in consequence dried up, he procured the appointment of trustees, both in Connecticut and in England, who should inspect his accounts, and attest his disinterestedness. His correspondence was most extensive. His narratives, printed from time to time, made the world acquainted with his operations, with his receipts and expenditures, and the prospects of usefulness from his school. The establishment of a college was indispensable in order most effectually, in the wisest and best manner, to promote the objects, which he had in view. His school having been long a well-known institution, its removal to some other place and conversion into a college was a matter of deep interest to the settlers and owners of land in different parts of the country, which enabled Dr. Wheelock to obtain liberal offers from various towns for its establishment in them.\*

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\* Among his correspondents, whose letters are preserved, were John Thornton, Esq.; Rev. Messrs. Whitefield, Gifford, and Erakine; presidents Burr, Davies, Edwards, Clap, and Stiles; Rev. David and John Brainerd; governors Livingston and Wentworth; Gen. P. Lyman; Rev. Messrs. Buel, Bellamy, W. Tennent, Solomon Williams, T. Edwards, and S. Kirkland.

3. Dr. Wheelock was *persevering*, and *incessant in labor*. He early placed one great object before him, and on that one great object he kept fixed his undivided attention for nearly half a century. There was with him no vacillation, no wavering in his purpose, no distracting views to relax the energy of his zeal. It is not easy to describe the variety of his cares and the extent of his toils. In Lebanon for thirty-four years he had the charge of a parish. His school, in its various interests, required his incessant watchfulness and effort. Indians were to be drawn from the wilderness, and superintended in their daily conduct; a teacher procured; provision to be made for the supply of their wants from public or private charity from year to year; accounts to be kept and submitted to the trustees; missionaries to be educated, and sent out into the wilderness, and there supported. And when he removed to Hanover, his labors were doubled. The two institutions, the school and the college, were ever kept distinct; in both he was a teacher; of both he was the chief governor. He had houses to build, mills to erect, and lands to clear up and cultivate. He was also the preacher of the college and the village. It is no wonder, that under the weight of such labors and amidst the vexations of a multitude of minute affairs, he should sometimes find himself heavily oppressed. Yet he wished not for repose in this world. He desired to toil, so long as it should please his great Master to continue him on the earth, and then to enter into rest.

4. He was an excellent and *faithful minister* and an *eloquent preacher*. Not that he was a writer of polished and elegant sermons. The occupation of his time by other cares would not allow of this. But he plainly and with almost unequalled success preached the great doctrines of the gospel for nearly half a century. Many were the converts, in different parts of the country, under his preaching. Thousands hung upon his lips. The testimony of Dr. Trumbull to his eloquence has already been quoted. Though he knew how to deal in terror; yet he had a most attracting, winning address, and his heart loved to dwell upon the grace and mercy of the Redeemer, and to invite sinners to believe in his name and to accept his free salvation. The circumstance of his being followed in Boston from the meeting-house by a crowd of children, who begged him to give them a word of exhortation, is a most touching scene, and a proof that his manner was tender, affectionate, and most winning.

A learned and elegant writer on subjects of deep importance is to be regarded as a public benefactor; but much more so is he to be regarded, who with the tongue of eloquence toils incessantly to bring divine truth to bear upon the consciences and hearts of the ignorant, the sinful, and the perishing, and who establishes seminaries, in which are reared up the laborers, who shall toil in the wide field of the world, already "white unto the harvest."

5. Dr. Wheelock was of a cheerful and pleasant temper, and manifested much urbanity in his deportment. Yet the multitude and weight of his affairs, combined with the occasional gloom of hypochondria, sometimes extorted from him groans. He had a most delicate sense of propriety. His numerous acquaintances he always received in the most cordial and hospitable manner. His friends were bound to him by the strongest ties. He used to say, that he abhorred that religious profession, "which was not marked with good manners."

6. In his government of his school and college Dr. Wheelock combined great patience and kindness with the energy of necessary and indispensable discipline. It was no small labor to tame the ferocity of the Indian

youth and to reduce them to submission. When for a flagrant fault such a youth was to be corrected by his preceptor, Dr. Wheelock was usually present to witness the punishment, and to add his solemn and kind admonition. He was generally obeyed from affection; but he knew how, by severe rebuke, to overawe the offender. The incorrigible he removed, lest they should contaminate others.

7. In the last place, he was a man of *faith* and *prayer*.

He believed in God's word and relied on his promise. Amidst difficulties, he never desponded, for he was satisfied that he was engaged in a good work, which God approved, and he felt assured therefore of the divine blessing. He had an unshaken confidence in the great Jehovah. To him, in obedience to his command, he made continually his supplication, and sought his benediction on his labors. Before setting out on a journey, he always prayed with his family and students. He often set apart certain seasons for prayer. A concert of prayer, when two of his missionaries were going out to the Ohio, was proposed by him to them and his pupils,—that “beside daily remembrance of one another at the throne of grace, they might spend special seasons, Saturday and Sabbath evenings, between 6 and 7 o'clock, in prayer to God for his protection, presence, and blessing upon them, and on all missionaries, gone to proclaim salvation to the heathen.”

Knowing the power of prayer, he says, at the close of his last narrative, in 1775,—“I believe I have found the benefit of the prayers of many of the lovers of Zion for this institution, and I earnestly bespeak the continuance of them, that God would graciously perfect what is yet wanting, and build it up for the glory of his own great name.” For all colleges Christians may well incessantly pray.

His last act was an act of prayer, before uttering his final words, “Oh, my family, be faithful unto death.” It cannot be doubted, that he was faithful, and has gone to inherit the promised reward in heaven. On his monument, as on that of the martyr, Polycarp of Smyrna, might well be engraven a circular wreath or crown of olive-leaves, to denote his immortal crown; and well may the words of Christ to the church of Smyrna come with force to the heart of every reader of this memoir,—“BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE!”

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## A BRIEF HISTORY

OF THE

### THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, AT PRINCETON.

[By Samuel Miller, D. D., one of the Professors.]

THE importance of the union of piety and learning in the holy ministry, is one of those radical principles of ecclesiastical wisdom, which the experience of ages has served more and more to confirm. If the *priests' lips were of old to keep knowledge*; if the ministers of the gospel are bound to *feed the people with knowledge and with understanding*; then nothing can be plainer than that ignorance, or small and indigested knowledge is, next to the want of piety, one of the most serious defects in a candidate for the sacred office. It is equally plain, that if this great concern be properly directed, especially if it be directed with order and uniformity, it must be attended to by the church herself. That which



is left to individual enterprise and caprice, may sometimes be well managed, but will seldom be managed in any two cases alike. Besides, unless the church take this matter into her own hands, she cannot inspect and control the education which her candidates for the holy ministry receive. Her most precious fountains may be poisoned without her being able to apply an effectual remedy. No church, therefore, which neglects the proper education of her ministers, can be considered as faithful, either to her own most vital interests, or to the honor of her divine Head and Lord.

Impressed with these solemn convictions, a number of the ministers and other members of the Presbyterian church, long before the establishment of their seminary, deeply lamented the want of such an institution, and saw with much pain the extreme disadvantages under which their candidates for the ministry labored, in pursuing their theological studies. They saw young men, with very small previous acquirements in literature and science, after devoting only twelve or eighteen months, and in some instances, much less, to the study of theology; and even for that short time, almost wholly without suitable helps, taking on themselves the most weighty and responsible of all offices.

They saw, at the same time, the "Reformed Dutch Church," the "Associate Reformed Church," and the descendants of the venerable Puritans in New England, all going before them in an honorable and successful career of exertion, to remove these disadvantages and to establish seminaries for the instruction of their candidates for the ministry: and they perceived, that, unless the Presbyterian church should imitate their example, while other denominations rose and flourished, and became the means of extensive blessings to their country, she must inevitably decline, and fall into a state of discouraging weakness, inferiority, and comparative uselessness.

Accordingly, after long waiting, and after much counsel and prayer, the proposal to establish a theological seminary for the Presbyterian church, was first introduced into the general assembly, during the sessions of that body in May, A. D. 1809. It was introduced in form of an overture or proposal from the presbytery of Philadelphia. This overture was so far countenanced by the assembly as to be referred to a select committee, who, after due deliberation on the subject, brought in the following report, which, being read, was adopted, and became the act of the assembly, in the following words, viz.

"The committee appointed on the subject of a theological school, overtured from the presbytery of Philadelphia, report,

"That three modes of compassing this important object have presented themselves to their consideration.

"The *first* is, to establish *one great school*, in some convenient place near the centre of the bounds of our church.

"The *second* is, to establish *two such schools*, in such places as may best accommodate the northern and southern division of the church.

"The *third* is, to establish such a school within the bounds of *each of the synods*. In this case, your committee suggest the propriety of leaving it to each synod to direct the mode of forming the school, and the place where it shall be established.

"The *advantages* attending the *first* of the proposed modes, are, that it would be furnished with *larger funds*, and therefore, with a *more extensive library* and a *greater number of professors*. The system of education pursued in it would therefore be more extensive, and more perfect: the youth educated in it would also become more united in the same views, and contract an early and lasting friendship for each other; circumstances which would not fail of promoting harmony and prosperity in the church. The *disadvantages* attending this mode would be, principally, those derived from the distance of its position from the extremities of the Presbyterian bounds.

"The *advantages* attending the *second* of the proposed modes and the *disadvantages*, will readily suggest themselves, from a comparison of this with the other two.

"The *advantages* which would attend the *third*, to wit, the establishment of theological schools by the respective synods, would be the following. The local

situation of the respective schools would be peculiarly convenient for the several parts of a country so extensive, as that for the benefit of which they were designed. The inhabitants having the seminaries brought near to them would feel a peculiar interest in their prosperity, and may be rationally expected to contribute much more liberally than to any single school or even to two.—The synods, also, having the immediate care of them, and directing, either in person or by delegation, all their concerns, would feel a similar interest and would probably be better pleased with a system formed by themselves, and therefore peculiarly suited to the wishes and interests of the several parts of the church immediately under their direction. Greater efforts, therefore, may be expected from ministers and people, to promote the prosperity of these schools, than of any other. The *disadvantages* of this mode would be, the *inferiority of the funds*; a *smaller number of professors*; a *smaller library*, and a *more limited system of education* in each. The students, also, as now, would be *strangers to each other*.

“Should the last of these modes be adopted, your committee are of the opinion, that every thing pertaining to the erection and conduct of each school, should be left to the direction of the respective synods. If either of the first, the whole should be subject to the control of the general assembly.

“Your committee also suggest, that, in the former of these cases, the funds for each school should be raised within the bounds of the synod within which it was stationed. In the latter, they should be collected from the whole body of the church.

“Your committee, therefore, submit the following resolution, to wit:

“Resolved, that the above plans be submitted to all the presbyteries within the bounds of the general assembly, for their consideration; and that they be careful to send up to the next assembly, at their sessions in May, 1810, their opinions on the subject.”

Agreeably to this resolution, the three alternate plans which it contemplates, were sent down to all the presbyteries, to be considered and decided upon by them.

At the meeting of the next general assembly, in May, 1810, the presbyteries were called upon to state what they had respectively done with respect to the recommendation of the last assembly, relative to the establishment of a theological school. The reports from the several presbyteries on this subject, having been read, were referred to a select committee to consider and report on the same. This committee made a report which being read and amended, was adopted, as follows, viz.—

“The committee, after maturely deliberating on the subject committed to them, submit to the assembly the following results.

“I. It is evident, that not only a majority of the presbyteries which have reported on this subject, but also a majority of all the presbyteries under the care of this assembly, have expressed a decided opinion in favor of the establishment of a theological school or schools in our church.

“II. It appears to the committee, that although according to the statement already reported to the assembly, there is an *equal number* of presbyteries in favor of the *first* plan which contemplates a single school for the whole church; and in favor of the *third* plan, which contemplates the erection of a school in each synod; yet, as several of the objections made to the first plan, are founded entirely on misconception,\* and will be completely obviated by developing the details of that plan; it seems fairly to follow that there is a greater amount of presbyterial suffrage in favor of a single school, than of any other plan.

“III. Under these circumstances, the committee are of opinion, that, as much light has been obtained, from the reports of presbyteries, on this subject, as would be likely to result from a renewal of the reference; that no advantage

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\* Some of the presbyteries objected to a single theological seminary, for the whole church, because they apprehended that, if this plan were adopted, every presbytery would become thereby bound to send all their candidates to study in it, however inconvenient or expensive it might be. Others were fearful, that the professors, in such a seminary, if they were not formally empowered to *license* candidates to preach the gospel, might be clothed with powers out of which such an abuse would naturally grow, thereby endangering both the purity and peace of the church, and giving to a few men very dangerous influence. It was for the purpose of obviating these, and other objections to a single seminary, that the *sixth, seventh and eighth* resolutions, in a subsequent page, were adopted by the general assembly.

will probably arise from further delay in this important concern ; but, on the contrary, much serious inconvenience and evil ; that the present general assembly is bound to attempt to carry into execution some one of the plans proposed ; and that the first plan, appearing to have, on the whole, the greatest share of public sentiment in its favor, ought, of course, to be adopted.

"IV. Your committee, therefore, recommend, that the present general assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution, as promptly and extensively as possible ; and, for this purpose they recommend to the assembly the adoption of the following resolutions, viz.—

"Resolved 1. That the state of our churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand, that the collected wisdom, piety and zeal of the Presbyterian church, be, without delay, called into action, for furnishing the church with a larger supply of able and faithful ministers.

"2. That the general assembly will, in the name of the Great Head of the church, immediately attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction, than they have heretofore enjoyed. The local situation of this seminary is hereafter to be determined.

"3. That in this seminary, when completely organized, there shall be, at least, three professors ; who shall be elected by and hold their offices during the pleasure of the general assembly ; and who shall give a regular course of instruction in divinity, in oriental and biblical literature, and in ecclesiastical history and church government, and on such other subjects as may be deemed necessary. It being, however, understood, that, until sufficient funds can be obtained for the complete organization and support of the proposed seminary, a smaller number of professors than three may be appointed to commence the business of instruction.

"4. That exertions be made to provide such an amount of funds for this seminary, as will enable its conductors to afford gratuitous instruction, and, where it is necessary, gratuitous support, to all such students as may not themselves possess adequate pecuniary means.

"5. That the Rev. Doctors Green, Woodhull, Romeyn and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, be a committee to digest and prepare a plan of a theological seminary ; embracing in detail the fundamental principles of the institution, together with regulations for guiding the conduct of the instructors and the students ; and prescribing the best mode of visiting, controlling, and supporting the whole system. This plan to be reported to the next general assembly.

"6. That, as filling the church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people ; so the general assembly think it their duty to state, that, in establishing a seminary for training up ministers, it is their earnest desire to guard, as far as possible, against so great an evil. And they do hereby solemnly pledge themselves to the churches under their care, that in forming, and carrying into execution the plan of the proposed seminary, it will be their endeavor to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning : and to train up persons for the ministry, who shall be lovers, as well as defenders of the truth as it is in Jesus ; friends of revivals of religion ; and a blessing to the church of God.

"7. That as the constitution of our church guarantees to every presbytery the right of judging of its own candidates for licensure and ordination ; so the assembly think it proper to state, most explicitly, that every presbytery and synod, will, of course, be at full liberty, to countenance the proposed plan or not, at pleasure ; and to send their students to the projected seminary, or keep them, as heretofore, within their own bounds, as they may think most conducive to the prosperity of the church.

"8. That the professors in the seminary shall not, in any case, be considered as having a right to license candidates to preach the gospel ; but that all such candidates shall be remitted to their respective presbyteries to be licensed, as heretofore."



After adopting this plan of the seminary, the general assembly which met in 1811, did little more than take measures for collecting funds for the proposed institution, by appointing a number of agents in all the synods for that purpose; who were instructed to proceed with as little delay, and as much energy, as possible, and to report to the assembly of the next year. They also appointed a committee to confer with the trustees of the college of New Jersey, at Princeton, respecting any facilities and privileges which the said trustees might be disposed to give to a theological seminary, if located in Princeton.

At the meeting of the next assembly, in May, 1812, the location of the seminary was fixed at Princeton, in New Jersey; a board of directors was elected; and the Rev. Archibald Alexander, D. D., a native of Virginia, for some time president of Hampden Sidney college, and at that time pastor of the third Presbyterian church in Philadelphia, was appointed professor of didactic and polemic theology. On the last Tuesday of June, following, the board of directors held their first meeting, at Princeton. On the 12th day of August, of the same year, the board of directors met again, and Dr. Alexander, the professor elect, was solemnly inaugurated, and entered on the duties of his office. The number of students at the opening of the institution, on the day last mentioned, was *three*.

At the meeting of the assembly, in May, 1813, the number of students had increased to *eight*. By this assembly, the Rev. Samuel Miller, D. D., a native of the State of Delaware, and, at the time of his election, pastor of the first Presbyterian church in the city of New York, was elected professor of ecclesiastical history and church government, and was inaugurated by the board of directors on the 29th of September following. By this assembly also, the location of the seminary in Princeton, which had been before temporary, was now made permanent.

The general assembly which met in May, 1815, taking into consideration the great inconveniences resulting to the institution from the want of suitable apartments for the recitations, and other exercises of the seminary; and more especially the numerous privations, and even danger to their health, to which the students were subjected by the want of convenient places of lodging; determined to erect a public edifice in Princeton, which should contain all the public apartments indispensably necessary for the present, and also lodging-rooms for the comfortable accommodation of the pupils. Accordingly, this edifice was commenced in the autumn of that year; was first occupied by the professors and students in the autumn of 1817, when about one half of the apartments were prepared for their reception; and was soon afterwards completed. This building is of stone; one hundred and fifty feet in length, fifty in breadth, and four stories high, including the basement story. It has been admired by all who have seen it, as a model of neat, and tasteful, and, at the same time, of plain, economical, and remarkably solid workmanship. Besides the apartments necessary for the library, the recitations, the refectory establishment, and the accommodation of the steward and his family, this edifice will furnish lodgings for about *eighty* pupils.

During the first year after the establishment of the seminary, the professor of didactic and polemic theology, besides his own appropriate duties, discharged, as far as practicable, those also pertaining to the professorship of oriental and biblical literature. And on the appointment of a second professor, in 1813, they divided the whole course of instruction, prescribed by the plan of the seminary, between them. But the assembly which met in May, 1820, finding that the health of the professor of didactic and polemic theology, as well as his other duties, did not admit of his longer continuing to conduct the instruction in the original languages of Scripture, resolved to authorize the professors to appoint an assistant teacher of those languages. And to this office, Mr. Charles Hodge, then a licentiate, under the care of the presbytery of Philadelphia, but since ordained to the work of the gospel ministry, and a member of the presbytery of New Brunswick, was soon afterwards accordingly appointed. By the assembly which met in 1822, he was elected professor of "oriental and biblical literature," and was solemnly inaugurated in the following September.

Professor Hodge, soon after his appointment to the office of professor of oriental and biblical literature, with the consent of the board of directors, visited

Europe; and, after spending some time in Great Britain and France, devoted himself more particularly to biblical studies in the universities of Berlin and Halle. He was absent about two years.

The general assembly which met at Pittsburgh, in the year 1835, appointed two new professors, viz.: the Rev. John Breckinridge, D. D., a native of Kentucky, and for several preceding years corresponding secretary of the general assembly's board of education, to be "professor of pastoral theology"; and Mr. Joseph Addison Alexander, A. M., of Princeton, to be "associate professor of oriental and biblical literature." Dr. Breckinridge accepted his appointment, and was inaugurated on the 26th of September following. Mr. Alexander declined accepting his appointment to a professorship, for the present, and preferred occupying the place of instructor in that department, at least for a time. It is hoped that he will, ultimately consent, formally and officially, to occupy, as he does now, virtually, the place to which he was chosen. Mr. Alexander enjoyed, prior to his entering on the duties of instructor in the institution, very gratifying opportunities of extensive travel in Great Britain, and on the continent of Europe; and of study in the universities of Halle and Berlin.

The following rules for regulating elections of directors and professors of the seminary, were adopted by the general assembly, in 1812.

"1. When the assembly shall proceed to the election of *directors* of the theological seminary, the clerk shall call on the members severally, to nominate any number of persons, not exceeding the number to be elected, if he shall think it expedient to make any nomination.

"2. When the members have been severally called upon in the order of the roll, to make a nomination, agreeably to the above rule, the names of the persons nominated shall be immediately read by the clerk for the information of the members, and on the day following the assembly shall proceed to elect, by ballot, the whole number of directors to be chosen.

"3. Two members shall be appointed to take an account of the votes given for the candidates nominated for directors, and to report to the assembly the number of votes for each of the said candidates, who have a plurality of votes, who shall be declared duly elected:—but if the whole number to be elected, should not be elected, and two or more of the candidates should have an equal number of votes, then, in that case, the house shall proceed to elect from the nomination a sufficient number to complete the board; and shall continue to vote in this manner, until the full number specified by the constitution of the seminary be completed.

"4. When the votes shall have been counted, and the requisite number of directors shall have been elected, in the manner above specified, the moderator shall announce to the assembly the names of those persons who shall appear to have the highest number of votes, and are thus elected.

"5. Whenever a *professor*, or *professors* are to be elected, the assembly, by a vote, shall determine the day when said election shall be held; which day shall be at least two days after the above determination has been made. Immediately after the vote fixing the day has passed, the assembly shall have a season for special prayer, for direction in the choice. The election, in all cases, shall be made by ballot. The ballots having been counted by two members previously appointed, they shall report a statement of said votes to the moderator; and in case there shall appear to be an equal number of votes for any two or more candidates, the assembly shall proceed, either immediately, or at some subsequent period of their sessions, to a new election. The choice being made, it shall be announced to the assembly by the moderator."

The theological seminary, though located in Princeton, is altogether independent of the college located in the same town, and separate from it. No officer of the one is, as such, an officer of the other. There is, in fact, no connection whatever between the two institutions, excepting what arises out of certain articles of agreement between the trustees of the college, and the general assembly, formed in 1812; in virtue of which the theological students, for a short time, boarded at the refectory, and lodged in some of the spare rooms of the college; and in consequence of which also, for about four years, the lectures and recitations of the seminary were conducted in the public rooms of

the college. Every thing of this kind, of course, terminated, when the public edifice of the seminary was opened for the reception of its students. And of these articles, the only one of which the theological seminary has availed itself, for several years past, or is likely ever again to avail itself, is that which gives to the students of the seminary the use of the college library, which consists of about 7,000 volumes. This article is in the following words:—

“The trustees grant to the professors and pupils of the theological seminary, the free use of the college library; subject to such rules as may be adopted for the preservation of the books, and the good order of the same.”

There has been a slow, but steady increase of the number of students in the seminary, from the opening of the first session until the present time. It began, as we have seen, with *three*. It has since risen gradually to *one hundred and thirty*, which may be regarded as the present average number. The whole number of students who have belonged to the institution, from its commencement, is nearly *one thousand*. Of these *forty* have engaged in the work of foreign missions. A number more have in view, and are preparing for, the same field of labor. Considerably above *one hundred and fifty* have been engaged in domestic missions. The remainder who survive, are, or have been pastors of churches; and a large portion of those who employed the first years of their ministry in missionary labor, have since been settled in pastoral charges.

This institution, it will be seen, is a creature of the general assembly of the Presbyterian church, and governed, in all respects, by the constitution framed for it by that body. The following regulations it is of importance should be known by all who may contemplate entering the seminary.

“Every student, applying for admission, shall produce satisfactory testimonials, that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

“Every student, before he takes his standing in the seminary, shall subscribe the following declaration, viz. ‘Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety, in my preparation for the gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this seminary; and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the seminary, while I shall remain a member of it.’

“There shall be *three vacations* in the seminary every year. The spring vacation to continue *six weeks*; the fall vacation *six weeks*; and the winter vacation *two weeks*. The vacations to commence at such times as the board of directors shall deem most expedient.”

The board have accordingly ordered the following arrangement:—the spring vacation to commence the first week in May; the fall vacation the Monday evening preceding the last Wednesday in September; and the winter vacation on the Monday preceding the first Tuesday in February.

“The period of continuance in the seminary, shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the seminary, and enjoy the course of instruction for a shorter time than three years, provided they, in all other respects, submit to the laws of the seminary, of which facts they may receive a written declaration from the professors.

“There shall be an examination of all the pupils of the seminary, at every stated meeting of the board of directors. Those pupils who shall have regularly and diligently studied for three years, shall be admitted to an examination on the whole course of instruction in the institution. All examinations shall be conducted by the professors, in the presence of the directors, or a committee of them. Every director present shall be at liberty, during the progress of any examination, or after the same shall have been closed by the professors, to put



to any pupil such questions as he shall deem proper. Every pupil that shall have passed his final examination to the satisfaction of the directors present, shall receive a certificate of the same, signed by the professors, with which he shall be remitted to the presbytery under whose care he is placed, to be disposed of as such presbytery shall direct. 'Those who do not pass a satisfactory examination, shall remain a longer space in the seminary.'

The following is the course of study in the seminary.

*Third class, or First year.*—Hebrew Language ; Exegetical study of the Scriptures ; Biblical Criticism ; Biblical Antiquities ; Introduction to the study of the Scriptures ; Mental and Moral Science ; Evidences of Natural and Revealed Religion ; Sacred Rhetoric ; Sacred Chronology ; Biblical History.

*Second year.*—Exegetical study of the Hebrew and Greek Scriptures continued ; Didactic Theology ; Ecclesiastical History ; Missionary Instruction.

*Third year.*—Exegetical study of the Scriptures continued ; Polemic Theology ; Church Government ; Pastoral Theology ; Composition and Delivery of Sermons.

The *Library* of the seminary was commenced soon after the commencement of the institution. One of the earliest and most liberal contributors to its formation, was the Rev. Dr. Ashbel Green, the first president of the board of directors, and one of the most prominent and active of the original founders of the seminary. As a memorial of his zealous and eminent services, it was called the *Green Library*. This collection of books may now be estimated at about *six thousand volumes*, and is annually increasing. When the synod of the Associate Reformed Church, a few years ago, voted to become united with the Presbyterian church, it also voted to deposit its library in the theological seminary at Princeton, for the use of that institution forever. That library having been chiefly collected in Great Britain, by the Rev. Dr. John M. Mason, one of the most distinguished ornaments of the Associate Reformed Church, and, for many years, the principal professor in her theological seminary ;—it was thought proper to give this collection of books his name. Accordingly, soon after it was deposited in Princeton, it received, and has since been known by the name of the *Mason Library*. The number of volumes in this library may be estimated at near *four thousand*.

These two libraries are kept perfectly distinct. This is proper in itself ; and is the rather necessary, because that portion of the Associate Reformed Church which refused to acquiesce in the union with the Presbyterian church, has commenced a suit at law for the recovery of the *Mason Library*, which is still pending.

The *funds* of the theological seminary at Princeton are not large. They have never been adequate to the support of the institution. It has been necessary to have recourse, from time to time, to annual collections. Measures have been taken for the endowment of *three professorships*, and considerable progress made in the enterprise. But no one of them has been completely filled. There is a prospect that, before long, these endowments will be completed. The number of *scholarships* endowed by different liberal individuals, for the support of as many students in the institution, is *twenty-six*.

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## ECCLESIASTICAL STATISTICS.

AGES OF EIGHT HUNDRED AND FORTY DECEASED MINISTERS OF THE GOSPEL,  
WHO WERE GRADUATED AT HARVARD COLLEGE, FROM 1642 TO 1826.

TO WHICH ARE ADDED THE YEAR THEY WERE GRADUATED AND THE TIME OF THEIR DECEASE.

By John Farmer, Esq.,

Cor. Sec'y of the New Hampshire Historical Society.

Of the Age of					
XXII.			XXXI.		
	Grad.	Died.		Grad.	Died.
George Wheaton,	1769	1773	Hope Atherton,	1665	1677
XXIV.			Joseph Taylor,	1669	1682
John Denison,	1684	1689	John Hunt,	1764	1775
Cotton Brown,	1743	1751	John Lovejoy Abbot,	1805	1814
XXV.			XXXII.		
Joshua Paine,	1784	1788	Eleazer Mather,	1656	1669
XXVI.			John Eliot,	1656	1668
Samuel Shepard,	1658	1668	Benjamin Ruggles,	1693	1708
Benjamin Estabrook,	1690	1697	Nathaniel Cotton,	1717	1729
Jabez Wakeman,	1697	1704	Daniel Adams,	1774	1778
George Farrar,	1751	1756	Josiah Man,	1775	1789
Silas Biglow,	1765	1769	Samuel Cooper Thacher,	1804	1818
Ebenezer Dawes,	1785	1791	XXXIII.		
Hezekiah Hooper,	1788	1795	John Whiting,	1685	1697
XXVII.			Samuel Tompson,	1710	1724
Thomas Shepard,	1676	1685	Robert Ward,	1719	1732
Jonathan Helyer,	1738	1747	John Checkley,	1738	1753
Oliver Peabody,	1745	1752	David Robinson,	1738	1749
Jonathan Dorby,	1747	1754	William Emerson,	1761	1776
Daniel Stimpson,	1759	1767	David Tenney,	1768	1783
Jacob Hawley,	1792	1800	XXXIV.		
XXVIII.			John Reyner,	1663	1676
John Wade,	1693	1703	Ward Clark,	1723	1737
Joshua Gardner,	1707	1715	David Jewett,	1769	1783
Thomas Walter,	1713	1725	Andrew Beattie,	1795	1801
Gideon Richardson,	1749	1758	Perez Lincoln,	1798	1811
Josiah Bayley,	1752	1762	David Tenney,	1815	1819
Francis Welch,	1787	1793	XXXV.		
Joseph S. Buckminster,	1800	1812	Josiah Flynt,	1664	1680
XXIX.			William Adams,	1671	1685
Benjamin Pierpont,	1689	1698	John Clark,	1690	1705
Francis Goodhue,	1699	1707	George Curwin,	1701	1717
Ebenezer Hancock,	1728	1740	Robert Stanton,	1712	1727
Elisha Parmele,	1778	1784	John Adams,	1721	1740
XXX.			Lemuel Bryant,	1739	1754
William Waldron,	1717	1727	Amos Toppan,	1758	1771
Christopher B. Marsh,	1761	1770	Samuel Webster,	1762	1777
Samuel Cary,	1804	1815	Samuel Newell,	1807	1821
Francis Jackson,	1810	1817	Stevens Everett,	1815	1833
Hersey B. Goodwin,	1826	1836	XXXVI.		
			Nathaniel Gookin,	1675	1692
			Dudley Bradstreet,	1698	1714
			Ellis Gray,	1734	1753
			Peter Bours,	1747	1762
			John Tucke,	1758	1777

## XXXVII.

	<i>Grad.</i>	<i>Died.</i>
Joseph Parsons,	1752	1771
William Patten,	1754	1775
Daniel Emerson,	1794	1808
Baxter Perry,	1817	1830

## XXXVIII.

James Alling,	1679	1696
Nathaniel Sparhawk,	1715	1732
Samuel Willard,	1723	1741
John Wadsworth,	1723	1741
Ebenezer Wyman,	1731	1745
Samuel Frink,	1758	1771

## XXXIX.

Edmund Weld,	1650	1668
Joseph Green,	1695	1715
Joseph Stevens,	1703	1721
Nathaniel Pitcher,	1703	1723
James Stone,	1724	1739
John Chandler,	1743	1762
James Hobbs,	1748	1765
Jacob Emery,	1761	1777
Elijah Fletcher,	1769	1786

## XL.

Edward Tompson,	1684	1705
John Woodbridge,	1694	1718
Frederic Parker,	1784	1802

## XLI.

Joseph Metcalf,	1703	1723
Joseph Marsh,	1705	1726
Nicholas Gilman,	1724	1748
John Blunt,	1727	1748
Elisha Odlin,	1731	1752
Elias Haven,	1733	1754
Phinehas Stevens,	1734	1755
Theodore Dehon, D. D.	1795	1817

## XLII.

Jonathan Mitchel,	1647	1668
Thomas Shepard,	1653	1677
Nathaniel Collins,	1660	1684
John Hancock,	1719	1744
James Osgood,	1724	1746
Ephraim Avery,	1731	1754
Dudley Leavitt,	1739	1762
Joseph Green,	1746	1768
Asa Dunbar,	1767	1787
William Emerson,	1789	1811
Joseph McKean, LL. D.	1794	1818
Samuel Green,	1816	1834

## XLIII.

Josiah Torrey,	1698	1723
Nehemiah Hobart,	1714	1740
Timothy Symmes,	1733	1756
John Page,	1761	1782
Ebenezer Hubbard,	1777	1800

## XLIV.

Jonathan Pierpont,	1685	1709
Theophilus Cotton,	1701	1726
Ephraim Woodbridge,	1701	1724
Daniel Baker,	1706	1731
Ebenezer Thayer,	1708	1733

<i>Grad.</i>	<i>Died.</i>
1708	1731
1731	1755
1755	1777
1764	1790
1803	1827

## XLV.

Samuel Mather,	1643	1671
Nathaniel Chauncy,	1661	1685
John Cotton,	1681	1706
John Sparhawk,	1689	1718
Ebenezer Pemberton,	1691	1717
William Jennison,	1725	1750
Benjamin Bowers,	1733	1761
Jona. Mayhew, D. D.	1743	1766
John J. Spooner,	1775	1799
Ezra S. Goodwin,	1807	1833

## XLVI.

John Woodbridge,	1664	1690
Benjamin Rolfe,	1684	1708
John Brown,	1714	1742
John Taylor,	1721	1750
Joseph Cummings,	1768	1788
Nehemiah Williams,	1769	1796
Amos Pettengill,	1805	1830

## XLVII.

Ephraim Little,	1695	1723
Theophilus Pickering,	1719	1747
Joseph Stacy,	1719	1741
John Callender,	1723	1748
Amos Adams,	1752	1775
Ebenezer Coffin,	1789	1816
Ephraim Briggs,	1791	1816

## XLVIII.

Samuel Danforth,	1643	1674
Thomas Symmes,	1698	1725
Robert Breck,	1700	1731
Nathaniel Gookin,	1703	1734
Nathan Prince,	1718	1748
Samuel Jefferds,	1722	1752
Samuel Porter,	1730	1758
David Goddard,	1731	1754
Ezekiel Dodge,	1749	1770
William Goddard,	1761	1788
Nathaniel Merrill,	1767	1791
John Shaw,	1772	1794
John Clarke, D. D.	1774	1798
Thomas F. Oliver,	1775	1797

## XLIX.

Urian Oakes,	1649	1684
Thomas Weld,	1671	1702
William Cooper,	1712	1743
Moses Badger,	1761	1792

## L.

John Allen,	1643	1665
John Richardson,	1666	1696
Thomas Greenwood,	1690	1720
Joshua Gee,	1717	1758
Jonas Merriam,	1753	1780
Abel Fiske,	1774	1802
Oliver Everett,	1779	1802



## LI.

	<i>Grad.</i>	<i>Died.</i>
Jeremiah Cushing,	1766	1706
Benjamin Webb,	1715	1746
Amos Main,	1729	1760
Samuel Hill,	1736	1764
Jonathan Winchester,	1737	1767
Peter Thacher, D. D.	1769	1802
David Tappan, D. D.	1771	1803
Elisha Fish,	1779	1807
Samuel Webber, D. D.	1784	1810
Nathan Parker, D. D.	1803	1833
Winthrop Bailey,	1807	1835

## LII.

Seaborn Cotton,	1651	1686
Thomas Clark,	1670	1704
John Cotton,	1678	1710
William Brattle,	1680	1717
Thomas Blowers,	1695	1729
John Bulkley,	1699	1731
Watham Williams,	1719	1752
David Stearns,	1728	1761
Nicholas Loring,	1732	1763
John Fowle,	1732	1764
Joseph Emerson,	1743	1775
Joseph Perry,	1752	1783
Solomon Adams,	1788	1813
Joseph Willard,	1793	1824

## LIII.

Nathaniel Rogers,	1687	1723
Joseph Belcher,	1690	1723
Samuel Emery,	1691	1724
Samuel Estabrook,	1696	1727
Eleazar Williams,	1708	1742
Joseph Moody,	1718	1753
Oliver Peabody,	1721	1752
Nathaniel Gookin,	1732	1766
Edward Barnard,	1736	1774
Thomas Jones,	1741	1774
Isaac Bailey,	1781	1814
Hosea Hildreth,	1805	1835

## LIV.

Joseph Eliot,	1658	1694
James Pierpont,	1681	1714
Joseph Moss,	1699	1732
Edward Jackson,	1719	1754
Joseph Secombe,	1731	1760
Jeremy Belknap, D. D.	1762	1798
Joseph W. Dow,	1805	1833

## LV.

Noadiah Russell,	1681	1713
Roland Cotton,	1685	1722
Henry Gibbs,	1685	1723
James Allen,	1710	1747
Henry Messenger,	1717	1750
Joseph Whipple,	1720	1757
Samuel Dexter,	1720	1755
Andrew Peters,	1723	1756
Phineas Hemmenway,	1730	1760
Aaron Whittemore,	1734	1767
Matthew Bridge,	1741	1775
Samuel Auchmuty,	1742	1777
John Miller,	1752	1789
Micah Lawrence,	1759	1794

William Read,	<i>Grad.</i> 1782	<i>Died.</i> 1809
Jesse Remington,	1784	1815
Stephen Palmer,	1789	1821

## LVI.

Ichabod Chauncy,	1651	1691
Shubael Dummer,	1656	1692
John Whiting,	1657	1689
Jabez Fox,	1665	1703
John Pike,	1675	1710
Jonathan Russell,	1675	1711
Grindall Rawson,	1678	1715
Peter Thacher,	1706	1744
David Cowell,	1732	1766
Andrew Bordman,	1737	1776
Moses Morril,	1737	1778
Josiah Crocker,	1738	1754
Jonathan Townsend,	1741	1776
Samuel Fayerweather,	1743	1781
Samuel Woodward,	1748	1782
Henry True,	1750	1782
Josiah Stearns,	1751	1788
Caleb Prentiss,	1765	1802
Jonathan Barns,	1770	1805
Phineas Wright,	1772	1802
Thomas Thacher,	1775	1812
Joseph Emerson,	1798	1833

## LVII.

Thomas Ruggles,	1690	1728
Richard Brown,	1697	1732
James Hale,	1703	1742
David Parsons,	1705	1737
Thomas Cheney,	1711	1747
Ward Cotton,	1729	1768
Joshua Eaton,	1736	1772
Woodbridge Odlin,	1738	1776
William Lawrence,	1743	1780
Benjamin Brigham,	1764	1799
William Fessenden,	1768	1805
Jedidiah Tucker,	1782	1818
Abiel Abbot, D. D.	1792	1828

## LVIII.

William Shurtleff,	1707	1747
William Welsteed,	1716	1753
Samuel Seabury,	1724	1764
William Hobby,	1725	1765
Henry Cary,	1733	1769
Joseph Crocker,	1734	1772
John Burt,	1736	1775
Benjamin Adams,	1738	1777
Sylvanus Conant,	1740	1777
Samuel Cooper, D. D.	1743	1783
Abraham Williams,	1744	1784
Ebenezer Thayer,	1753	1792
Joseph Wheeler,	1757	1793
Ebenezer Williams,	1760	1799
Nehemiah Parker,	1763	1801
Enos Hitchcock, D. D.	1767	1803
Jabez Chickering,	1774	1812

## LIX.

John Cotton,	1657	1699
Israel Chauncy,	1661	1703
Abraham Pierson,	1668	1707
James Cushing,	1725	1764
Jeremiah Condy,	1726	1766

	<i>Grad.</i>	<i>Died.</i>
Andrew Eliot, D. D.	1737	1778
Samuel Dana,	1755	1798
John Eliot, D. D.	1772	1813

## LX.

Timothy Stevens,	1687	1725
Joseph Mors,	1695	1732
Samson Stoddard,	1701	1740
Elisha Williams,	1711	1750
John Cutler,	1732	1771
Thomas Barnard,	1732	1776
Phineas Adams,	1762	1801
Josiah Dana,	1763	1801
Samuel Parker, D. D.	1764	1804
Ebenezer Allen,	1771	1806
True Kimball,	1778	1816
Thomas Crafts,	1783	1819

## LXI.

Thomas Barnard,	1671	1718
Samuel Danforth,	1683	1727
John Davenport,	1687	1731
Peter Thacher,	1696	1739
Ebenezer Williams,	1709	1753
William Tompson,	1718	1759
Nathaniel Leonard,	1719	1761
John Martyn,	1724	1767
Joseph Jackson,	1753	1796
Josiah Bridge,	1758	1801
Zabdiel Adams,	1759	1801
Joseph Kilburn,	1777	1816
Samuel Kendal, D. D.	1782	1815
Robert Gray,	1786	1822

## LXII.

Benjamin Woodbridge,	1642	1682
Samuel Hooker,	1653	1697
Gershom Hobart,	1667	1707
John Emerson,	1689	1732
Thomas Buckingham,	1690	1731
Joseph Smith,	1695	1736
Samuel Brown,	1709	1749
Thomas Paine,	1717	1757
Nathaniel Henchman,	1717	1761
David Turner,	1718	1757
Thomas Balch,	1733	1774
Samuel Chandler,	1736	1775
Joseph Palmer,	1747	1791
Samuel Dix,	1758	1797
Gyles Merrill,	1759	1801
Andrew Eliot,	1762	1805
Samuel Angier,	1763	1805
William Bentley, D. D.	1777	1819
Seth Payson, D. D.	1777	1820
Benjamin Rolfe,	1777	1817
Jotham Waterman,	1799	1836

## LXIII.

Nehemiah Hobart,	1667	1712
Nathaniel Williams,	1693	1737
Samuel Woodbridge,	1701	1746
Jonathan Marsh,	1705	1747
Henry Rust,	1707	1749
John Webb,	1708	1750
John Cotton,	1710	1757
Benjamin Bass,	1715	1756
Daniel Putnam,	1717	1759

	<i>Grad.</i>	<i>Died.</i>
Joseph Parsons,	1720	1765
John Lowell,	1721	1767
Thomas Clap,	1722	1767
Simon Bradstreet,	1728	1771
John Cushing,	1729	1772
John Swift,	1732	1775
John Osgood,	1733	1773
Thaddeus Maccarty,	1739	1784
Caleb Upham,	1744	1786
Thomas Hibbert,	1748	1793
Elias Smith,	1753	1792
Josiah Goodhue,	1755	1797
Thomas Cary,	1761	1808
Timothy Upham,	1768	1811
Moses Everett,	1771	1813
Samuel Chandler,	1790	1829
John Kimball,	1792	1824
William Muzzy,	1793	1835

## LXIV.

Joshua Moody,	1653	1697
John Hale,	1657	1700
John Robinson,	1695	1739
William Cooke,	1716	1760
Joseph Brown,	1722	1767
Moses Hale,	1734	1779
Andrew Tyler,	1738	1775
John Rogers,	1759	1782
Ed Wigglesworth, D. D.	1748	1794
Thomas Brown,	1752	1797
Phillips Payson, D. D.	1754	1801
William Walter, D. D.	1756	1800
Joseph S. Hastings,	1762	1807
William Harris, D. D.	1786	1829
Nehemiah Thomas,	1789	1831
Nicholas B. Whitney,	1793	1835
Jonathan Whitaker,	1797	1835

## LXV.

Samuel Angier,	1673	1719
Cotton Mather,	1678	1728
John Williams,	1683	1709
Samuel Myles,	1684	1728
Jonathan Townsend,	1716	1762
William Johnson,	1727	1772
Nathaniel Walter,	1729	1776
John Dennis,	1730	1773
Peter Coffin,	1733	1778
James Scales,	1733	1776
Josiah Chase,	1738	1778
Richard Salter,	1739	1787
Robert Cutler,	1741	1786
Nathan Davies,	1759	1803
Sewall Goodridge,	1764	1809
John Bullard,	1776	1821
Nathaniel H. Fletcher,	1793	1833

## LXVI.

William Ames,	1645	1689
John Russell,	1645	1692
John Norton	1671	1716
Joseph Capen,	1677	1725
Daniel Brewer,	1687	1733
Stephen Mix,	1690	1738
Moses Hale,	1699	1743
John Prentice,	1700	1746
Job Cushing,	1714	1760
Noah Hobart,	1724	1773

	Grad.	Died.
John Wales,	1728	1765
Samuel Tobey,	1733	1781
Aaron Whitney,	1737	1779
John Brown,	1741	1792
Joseph Adams,	1742	1785
Nathaniel Trask,	1742	1789
Joseph Bean,	1748	1784
Elisha Fish,	1750	1795
Nathan Fiske, D. D.	1754	1799
Jacob Foster,	1754	1798
Timothy Fuller,	1760	1795
Edward Sprague,	1770	1817
Hezekiah Taylor,	1770	1814
Richard R. Eliot,	1774	1818
Joseph Willard,	1784	1827
John Allyn, D. D.	1785	1833
Jacob Flint,	1794	1835
Samuel Stearns,	1794	1834

## LXVII.

Nathaniel Mather,	1647	1697
Daniel Gookin,	1669	1718
John Swift,	1697	1745
Samuel Ruggles,	1702	1749
Joseph Emerson,	1717	1767
Nathan Webb,	1725	1772
John Emerson,	1726	1774
Edward Eelles,	1733	1776
John Adams,	1745	1792
Nathan Holt,	1757	1792
Nathan Stone,	1762	1804
Thomas Allen,	1762	1810
Edward Goddard,	1764	1811
Thomas Barnard, D. D.	1766	1814
Thomas Prentiss, D. D.	1766	1814
William Kelly	1767	1813
Zedekiah Sanger, D. D.	1771	1818

## LXVIII.

Nath'l Brewster, B. D.	1642	1690
John Bræck,	1646	1688
Samuel Willard,	1659	1707
Samuel Treat,	1669	1718
Seth Shove,	1687	1735
Benjamin Wadsworth,	1690	1737
Joseph Parsons,	1697	1739
Samuel Wiswall,	1701	1746
William Burnham,	1702	1750
William Williams,	1705	1753
Daniel Lewis,	1707	1753
John Barnard,	1709	1758
Caleb Trowbridge,	1710	1760
Peter Reynolds,	1720	1768
Joseph Champney,	1721	1773
Jonathan Bowman,	1724	1775
John Walley,	1734	1784
Jacob Green,	1744	1790
Ebenezer Sparhawk,	1756	1805
John Wyeth,	1760	1811
Jonathan Searle,	1764	1812
Ephraim Briggs,	1764	1816
J. Willard, D. D., LL. D.	1765	1804
John Bradford,	1774	1825
Jacob Abbot,	1792	1834

## LXIX.

Joseph Webb,	1684	1732
John Avery,	1706	1754

	Grad.	Died.
Ames Cheever,	1707	1756
James Bayley,	1719	1766
Shearjashub Bourne,	1720	1768
Josiah Dennis,	1723	1763
James Bridgham,	1726	1776
Jedediah Jewett,	1726	1774
Grindall Rawson,	1728	1777
Stephen Chase,	1728	1778
David Parsons,	1729	1781
David Jewett,	1736	1783
Peter Thacher,	1737	1785
Benjamin Tappan,	1742	1790
Nathaniel Robbins,	1747	1795
Jonathan Eames,	1752	1800
Samuel West, D. D.	1761	1808
Samuel Whiting,	1769	1819
Jonathan French,	1771	1809

## LXX.

John Bulkley,	1642	1689
Zechariah Symmes,	1657	1708
Nicholas Noyes,	1667	1717
Joseph Gerrish,	1669	1720
John Danforth,	1677	1730
Joseph Baxter,	1693	1745
Stephen Hosmer,	1699	1749
John Rogers,	1705	1755
John Greenwood,	1717	1766
Joseph Green,	1720	1770
Jonathan Mills,	1723	1773
Robert Breck,	1730	1784
Stephen Emery,	1730	1782
Christopher Bridge,	1733	1773
Joshua Prentice,	1738	1788
Benjamin Stevens,	1740	1791
Joseph Swain,	1744	1792
Jason Haven,	1754	1803
Abiel Foster,	1756	1806
Oakes Shaw,	1758	1807
Perez Fobes, LL. D.	1762	1812
Samuel Parker,	1768	1811
William G. Ballantine,	1771	1824
Moses Adams,	1771	1819

## LXXI.

John Wilson,	1642	1691
Samuel Phillips,	1650	1696
Joseph Estabrook,	1664	1711
Samuel Russell,	1681	1731
John Whiting,	1700	1752
Thomas Prince,	1707	1758
Phillips Payson,	1724	1778
Jonathan Parker,	1726	1776
Abraham Hill,	1737	1788
Elisha Marsh,	1738	1784
Isaiah Dunster,	1741	1791
Samuel Foxcroft,	1754	1807
Peter Powers,	1754	1800
Stephen Farrar,	1755	1809
Simeon Howard, D. D.	1758	1804
Benjamin Caryl,	1761	1811
Peter Whitney,	1762	1816
Isaac Hasey,	1762	1812
John Emerson,	1764	1826
Ebenezer Wight,	1776	1821
Moses Warren,	1784	1829
Kilborn Whitman,	1785	1835



## LXXII.

	<i>Grad.</i>	<i>Died.</i>
Samuel Man,	1665	1719
Jeremiah Shepard,	1669	1720
Simon Bradstreet,	1693	1741
Jabez Fitch,	1694	1746
Ed. Wigglesworth, D.D.	1710	1765
Thomas Foxcroft,	1714	1769
Hull Abbot,	1720	1774
Seth Storer,	1720	1774
Ebenezer Pemberton,	1721	1777
Samuel Barrett,	1721	1772
John Tucke,	1723	1773
Daniel Wilkins,	1736	1783
Joseph Buckminster,	1739	1792
Amariah Frost,	1740	1792
John Tucker, D. D.	1741	1792
Anthony Wibird,	1747	1800
George Leslie,	1748	1800
Nathaniel Fisher,	1763	1812
John Marrett,	1763	1813
Joseph Farrar,	1767	1816
Joseph Estabrook,	1782	1830
Ichabod Draper,	1783	1827
Jonathan Grout,	1790	1835

## LXXIII.

John Wise,	1673	1725
Richard Billings,	1698	1748
Nathaniel Eelles,	1699	1750
Samuel Checkley,	1715	1769
Nathaniel Hancock,	1721	1774
John Moody,	1727	1778
Grindal Rawson,	1741	1794
John Treadwell,	1758	1811
Samuel Deane, D. D.	1760	1814
William Shaw, D. D.	1762	1816
Benjamin Balch,	1763	1815
Caleb Gannett,	1763	1818
Jacob Burnap, D. D.	1770	1821
Joseph Avery,	1771	1824
Charles Stearns, D. D.	1773	1826
Reuben Puffer, D. D.	1778	1829
Pitt Clarke,	1790	1835

## LXXIV.

Michael Wigglesworth,	1651	1705
Benj. Colman, D. D.	1692	1747
Isaac Chauncy,	1693	1745
John Woodward,	1693	1746
Hugh Adams,	1697	1750
John Odlin,	1702	1754
Nathaniel Rogers,	1721	1775
Nathan Stone,	1726	1781
Samuel Cooke,	1735	1783
John Willard, D. D.	1751	1807
Tristram Gilman,	1757	1809
Thomas Fessenden,	1758	1813
Sam. Williams, LL. D.	1761	1817
Silas Moody,	1761	1816
Benjamin Chadwick,	1770	1819
David Parsons, D. D.	1771	1823
Eliph't Pearson, LL. D.	1773	1826

## LXXV.

Edward Payson,	1677	1732
George Phillips,	1686	1739
Christopher Toppan,	1691	1747

	<i>Grad.</i>	<i>Died.</i>
Stephen Buckingham,	1693	1746
Samuel Whitman,	1696	1751
Peter Clark,	1712	1768
John Usher,	1719	1775
Solomon Williams,	1719	1776
Isaac Morril,	1737	1793
Samuel Langdon, D. D.	1740	1797
Elizur Holyoke,	1750	1806
Jonas Clark,	1752	1805
Benjamin Butler,	1752	1804
William W. Wheeler,	1755	1810
William Clark,	1759	1815
Jonathan Moore,	1761	1814
David Osgood, D. D.	1771	1822
Eliphalet Porter, D. D.	1777	1833

## LXXVI.

Samuel Belcher,	1659	1715
Peter Thacher,	1671	1727
William Williams,	1683	1741
Eliphalet Adams,	1694	1753
Jeremiah Wise,	1700	1756
Ebenezer Torell,	1721	1778
Willard Hall,	1722	1779
Daniel Rogers,	1725	1782
Josiah Smith,	1725	1781
Joseph Fish,	1728	1780
Andrew Crosswell,	1728	1785
Ebenezer Bridge,	1736	1792
Benjamin Parker,	1737	1790
Edward Bass, D. D.	1744	1803
Francis Gardner,	1755	1814
Jonathan Searle,	1765	1819
Abraham Wood,	1767	1823
Stephen Peabody,	1769	1819
John Mellen,	1770	1820
Paul Litchfield,	1775	1827
James Freeman, D. D.	1777	1835

## LXXVII.

Gershom Bulkley,	1655	1713
Samuel Mather,	1671	1728
Timothy Woodbridge,	1675	1732
Nathaniel Clap,	1690	1745
Joseph Coit,	1697	
Richard Jaques,	1720	1777
Josiah Cotton,	1722	1780
William Smith,	1725	1783
James Varney,	1725	1783
John Cotton,	1730	1789
Jeremiah Fogg,	1730	1789
John Rogers,	1732	1789
Edward Cheever,	1737	1794
Eli Forbes, D. D.	1751	1804
James Dana, D. D.	1753	1812
Samuel West, D. D.	1754	1807
Robie Morrill,	1755	1813
Ephraim Ward,	1763	1818
Joseph Lee,	1765	1819
Jonathan Allen,	1774	1827
Joseph Haven,	1774	1825
Jude Damon,	1776	1823

## LXXVIII.

Jonathan Cushing,	1712	1769
Samuel Dunbar,	1723	1783
Daniel Rogers,	1725	1785

	Grad.	Died.
Timothy Walker,	1725	1782
Samuel Parsons,	1730	1789
Samuel Webster, D. D.	1737	1796
John Carnes,	1742	1802
William Phips,	1746	1798
Stephen Badger,	1747	1803
John Rand,	1748	1805
Samuel Haven, D. D.	1749	1806
Wm. Symmes, D. D.	1750	1807
John Ellis,	1750	1805
Daniel Staniford,	1772	1829

## LXXIX.

James Noyes,	1659	1719
John Rogers,	1684	1745
Nathaniel Collins,	1679	1757
John Fox,	1698	1756
Edward Helyoke,	1705	1769
Joseph Dorr,	1711	1768
William Rand,	1721	1779
Silvanus White,	1722	1782
Samuel Mather, D. D.	1723	1786
Habijah Weld,	1723	1782
Timothy Harrington,	1737	1795
Joseph Davis,	1740	1799
Joseph Robie,	1742	1803
Jacob Cushing,	1748	1809
Mather Byles, D. D.	1751	1814
Samuel Cotton,	1759	1819
Jonathan Livermore,	1760	1809
John Marsh, D. D.	1761	1821
John Cushing,	1764	1823
Joseph Pope,	1770	1826
Josiah Badcock,	1772	1831
George Morey,	1776	1829
Asa Piper,	1778	1835

## LXXX.

Isaac Chauncy,	1651	1712
Samuel Whiting,	1653	1713
John Prudden,	1668	1725
Josiah Dwight,	1687	
Caleb Cushing,	1692	1752
Joseph Sewall, D. D.	1707	1769
Samuel Wigglesworth,	1707	1768
Ebenezer Parkman,	1721	1782
Thomas Prentice,	1726	1789
Nathaniel Elles,	1728	1790
Joseph Lovett,	1728	1785
Jacob Bacon,	1731	1787
Solomon Townsend,	1736	
David Shute, D. D.	1743	1802
Aaron Putnam,	1752	1814
David Barnes, D. D.	1752	1811
Bunker Gay,	1760	1815
Isaac Smith,	1767	1829
John Crane, D. D.	1780	1836

## LXXXI.

Joseph Whiting,	1661	1723
John Hancock,	1689	1752
John Southmayd,	1697	1755
Samuel Fiske,	1708	1770
Samuel Phillips,	1708	1771
Mather Byles, D. D.	1725	1788
Benjamin Kent,	1727	1788
James Diman,	1730	1788

	Grad.	Died.
John Usher,	1743	1804
Edmund Noyes,	1747	1809
Jonathan Smith,	1768	1829
Nathaniel Webster,	1769	1830
Jonathan Newell,	1770	1830

## LXXXII.

Samuel Stow,	1645	1704
Samuel Street,	1664	1717
Samuel Andrew,	1675	1738
John Newmarch,	1690	1754
Anthony Stoddard,	1697	1760
Timothy Cutler, D. D.	1701	1765
Joshua Moody,	1707	1768
John Rogers,	1711	1773
Charles Chauncy, D. D.	1721	1787
Paine Wingate,	1723	1786
James Chandler,	1728	1788
John Shaw,	1729	1791
Thomas West,	1730	1790
Abner Bayley,	1736	1798
Francis Winter,	1765	1826
Elias Fisher,	1769	1831
Samuel Whitman,	1775	1826

## LXXXIII.

Edward Taylor,	1671	1729
John White,	1698	1760
Daniel Greenleaf,	1699	1763
Isaiah Lewis,	1723	1786
Samuel Mosely,	1729	1791
Nathaniel Merrill,	1732	1796
Asaph Rice,	1752	1816
John Fairfield,	1757	1819
Edmund Dana,	1759	1823
Samuel Shuttlesworth,	1777	1834
Bezaleel Howard, D. D.	1781	1837

## LXXXIV.

William Hubbard,	1642	1704
Zechariah Whitman,	1668	1726
Ebenezer White,	1692	1756
Nicholas Sever,	1701	1764
William Allen,	1703	1760
Timothy Ruggles,	1707	1768
John Chipman,	1711	1775
John Seccombe,	1728	1792
Ebenezer Morse,	1737	1802
John Howland,	1741	1804
M. Hemmenway, D. D.	1755	1811
Jacob Rice,	1765	1824

## LXXXV.

Increase Mather, D. D.	1656	1723
Samuel Cheever,	1659	1724
Solomon Stoddard,	1662	1729
Daniel Perkins,	1717	1782
John Angier,	1720	1787
David Hall, D. D.	1724	1789
Christopher Sargeant,	1725	1790
Samuel Kendal,	1731	1792
Philip Curtis,	1738	1797
Daniel Emerson,	1739	1801
John Mellen,	1741	1807
Gad Hitchcock, D. D.	1743	1803
James Welman,	1744	1808
Samuel Eaton,	1763	1822

	<i>Grad.</i>	<i>Died.</i>
Joseph Thaxter,	1768	1827
Jeremiah Barnard,	1773	1835
John Prince, LL. D.	1776	1836

## LXXXVI.

Comfort Star,	1647	1711
Moses Noyes,	1659	1729
Nehemiah Walter,	1684	1750
Ezra Carpenter,	1720	1785
Samson Spaulding,	1732	1796
Eliab Stone,	1758	1822
Henry Cumings, D. D.	1760	1824
Joseph Willard,	1765	1828
Joseph Currier,	1765	1829

## LXXXVII.

Jeremiah Hobart,	1650	1717
Nathaniel Fisher,	1706	1777
Jedediah Adams,	1733	1799
Edward Upham,	1734	1797
Eliakim Willis,	1735	1801
Josiah Winship,	1762	1824
Jeremiah Shaw,	1767	1834

## LXXXVIII.

Nathaniel Stone,	1690	1755
Timothy Edwards,	1691	1758
Samuel Niles,	1699	1762
John Barnard,	1700	1770
Benjamin Prescott,	1709	1777
Edmund March,	1722	1791
William Balch,	1724	1792
Samuel Veazie,	1736	1797
John Tompson,	1765	1828
Daniel Chaplin, D. D.	1772	1831

## LXXXIX.

Joshua Hobart,	1650	1717
Israel Loring,	1701	1772

	<i>Grad.</i>	<i>Died.</i>
Stephen Williams, D. D.	1713	1782
James Pike,	1725	1792
Samuel Bacheller,	1731	1796
Ivory Hovey,	1735	1803
Israel Cheever,	1749	1812
Samuel Perley,	1763	1831
Thomas Lancaster,	1764	1831
Daniel Fuller,	1764	1829

## XC.

Nath'l Appleton, D. D.	1712	1784
Ebenezer Gay, D. D.	1714	1787
Rufus Wells,	1764	1834

## XCI.

Joseph Roberts,	1741	1811
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## XCII.

Nathan Bucknam,	1721	1795
Samuel Allis,	1724	1797
Ebenezer Flagg,	1725	1796
Atherton Wales,	1726	1795
Timothy Alden,	1762	1828

## XCIII.

Thomas Cheever,	1677	1749
Thomas Smith,	1720	1795
Joseph Torrey,	1728	1792
Joseph Gardner,	1732	1806
Nehemiah Ordway,	1764	1836

## XCIV.

Joseph Adams,	1710	1784
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## XCVI.

Peter T. Smith,	1753	1826
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## C.

Nehemiah Porter,	1745	1820
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REMARKS. The last named person wanted a few days of completing 100 years. There is one, PAINE WINGATE, now living, who entered on his 99th year on the 14th of February, 1837, and another, NATHANIEL PORTER, D. D., who has entered his 93rd year. Both of these reside in New Hampshire. The amount of ages of the 840 is 53,447 years, which give an average of more than 63½ years to each person. The whole number of clergymen who have been graduated at Harvard College, according to the last Triennial Catalogue, is 1,374. Of these, 1,058 were not living, so that the foregoing list contains nearly four-fifths of the whole number that have died. The ages of the other fifth will probably average more than 60 years. Some of those who have died the present year are not included in the above.



# Complete List of the Congregational Ministers, in the county of Worcester, Mass.,

FROM ITS SETTLEMENT TO THE PRESENT TIME.

By REV. THOMAS NOYES, NEEDHAM.

EXPLANATION.—The following mark † signifies installed, and ‡ settled as colleague.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age
Ashburnham	Jonathan Winchester	Brookline	1717	Harvard	1737	April 23, 1760		Nov. 26, 1767	51
	John Cushing, D. D.	Shrewsbury	1744	Harvard	1764	Nov. 2, 1768		April 27, 1823	79
	George Perkins	Norwich, Ct.		Yale	1803	Feb. 25, 1824	July 3, 1832		
	George Goodyear†	Hamden, Ct.	1801	Yale	1824	Oct. 10, 1832			
Athol	James Humphrey	Dorchester	1723	Harvard	1744	Nov. 7, 1750	Feb. 13, 1782	May 8, 1796	73
	Joseph Estabrook	Lexington	1753	Harvard	1782	Nov. 21, 1787		April 18, 1830	72
	Josiah Moore	Bolton		Harvard	1826	Dec. 8, 1830	Aug. 1832		
	Linus H. Shaw	Raynham	1805	Brown	1827	Nov. 12, 1834			
Barre	Baruch B. Beckwith	G. Barrington	1805	Williams	1827	June 8, 1831	Nov. 11, 1834		
	James F. Warner	Wilbraham	1802	Amherst	1829	March 4, 1835			
	Thomas Friuk†	Sudbury		Harvard	1722	Oct. 7, 1767	July 27, 1766	Oct. 1, 1801	60
	Josiah Dana	Pondret, Ct.	1741	Harvard	1763	Oct. 7, 1767			
Berlin	James Thompson	Halifax		Brown	1799	Jan. 11, 1804			
	John Storrs	Mansfield, Ct.	1801	Middlebury	1824	Jan. 14, 1829	May 17, 1832		
	Moses G. Grosvenor†	Paxton	1796	Dartmouth	1822	Nov. 14, 1832	May, 1834		
	John F. Stone†	Harwich, Vt.				Oct. 30, 1834	1836		
Bolton	Samuel A. Fay†	Brimfield		Amherst	1828	May 10, 1837			
	Reuben Puffer, D. D.	Sudbury	1755	Harvard	1778	Sept. 26, 1781		April 18, 1829	73
	Robert F. Walcut			Harvard	1817	Feb. 10, 1830			
	David Lamson	Charlton	1806			June 18, 1834			
Bolton	Abram C. Baldwin		1804	Bowdoin	1827	Sept. 16, 1830	Oct. 25, 1832		
	Michael Burdett†	S. Reading				July 17, 1833	June 25, 1834		
	Eber L. Clark†	Mansfield, Ct.	1786	Williams	1811	Jan. 21, 1835		Jan. 17, 1780	63
	Thomas Goss		1717	Harvard	1737	Nov. 4, 1741		March 2, 1784	68
Bolton	John Walley	Boston	1716	Harvard	1734			Dec. 26, 1802	56
	Phineas Wright	Westford	1746	Harvard	1772	Oct. 26, 1785			
	Isaac Allen	Weston		Harvard	1798	March 14, 1804			

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Bolton	2d chh.	John W. Chickering	1808	Middlebury	1826	April 14, 1830	March 16, 1835		
Boylston		John S. Davenport		Yale	1833	July 14, 1836		Jan. 3, 1802	84
		Ebenezer Morse		Harvard	1737	Oct. 26, 1743	Nov. 10, 1775		
		Eleazar Fairbanks		Brown	1775	March 27, 1777	April 23, 1793	Dec. 2, 1795	26
Brookfield		Hezekiah Hooper	1769	Harvard	1789	March 12, 1794	June 22, 1825	Jan. 27, 1835	35
		Ward Cotton		Harvard	1793	June 7, 1797	June 22, 1825		
		Samuel Russell	1800	Dartmouth	1821	June 21, 1826	April, 1832		
		William H. Sanford		Harvard	1827	Oct. 17, 1832		Nov. 24, 1799	66
		Nathan Fiske, D. D.	1733	Harvard	1754	May 28, 1758		Dec. 11, 1747	57
Charlton		Thomas Cheney	1690	Harvard	1711	Oct. 17, 1717	May 8, 1755		
		Elisba Harding		Harvard	1745	Sept. 13, 1749		Jan. 17, 1771	38
		Joseph Parsons	1733	Harvard	1752	Nov. 23, 1757		March 9, 1818	77
		Ephraim Ward	1741	Harvard	1763	Oct. 23, 1771			
		Eliakim Phelps†	1790	Union	1814	Oct. 23, 1816	Oct. 25, 1826		
		Joseph I. Foot	1796	Union	1821	Oct. 25, 1826	April, 1832		
		Francis Horton	1803	Brown	1823	Aug. 15, 1832			
	2d chh.	Micah Stone	1770	Harvard	1790	March 11, 1801			
		Richard Woodruff†	1800	Union	1834	Feb. 5, 1834			
	Parish	George R. Noyes	1798	Harvard	1818	Oct. 31, 1828			
Dana		Caleb Curtis		Harvard	1761	Oct. 15, 1761	Aug. 29, 1776		
		Archibald Campbell		Brown	1795	Jan. 8, 1793	April 9, 1802		
		Erastus Larned		Williams	1801	Nov. 8, 1796	Sept. 1802		
		Edwards Whipple	1778	Brown	1822	June 5, 1827	July 2, 1833	Sept. 17, 1822	44
		John Wildert	1796	Brown	1822	June 5, 1827	July 2, 1833		
Dudley		William H. Whittemore		Yale	1825	Aug. 21, 1833			
		Isaac R. Barbour	1794	Middlebury	1819	Nov. 23, 1836			
	Parish	Edward Turner				June 18, 1828			
Douglass		No minister as yet has been settled.							
		William Phipps		Harvard	1746	Dec. 16, 1747	July 10, 1765	died in Oxford	40
		Isaac Stone	1748	Harvard	1770	Oct. 30, 1771	Oct. 28, 1805	Feb. 27, 1837	89
Dudley		David Holman		Brown	1803	Oct. 19, 1808			
		John Boardman†	1795	Dartmouth	1817	Feb. 25, 1835			
	2d chh.	Perley Howe		Harvard	1731	June 12, 1735		May 7, 1753	72
		Charles Gleason	1715	Harvard	1738	Oct. 31, 1744			
		Joshua Johnson†		Yale	1775	Dec. 1, 1790	May 9, 1796		
		Abiel Williams		Brown	1795	June 12, 1799	March 16, 1831		
		James H. Francis		Yale	1826	Aug. 24, 1831			
				Wethersfield, Ct.					

Fitchburg	John Payson	Walpole	1771	Harvard	1764	Jan. 27,	1768	May 8,	1794	About	1800
	Samuel Worcester, D. D.	Hollis, N. H.	1765	Dartmouth	1795	Sept. 26,	1797	Aug. 29,	1802	June 7,	1821
	Titus T. Barton†	Granby		Dartmouth	1790	March 11,	1804	Feb. 26,	1813	Oct. 31,	1827
	William Bascom	Orleans		Harvard	1802	Oct. 16,	1805	Dec. 15,	1813		62
	William Eaton	Framingham		Williams	1810	Aug. 30,	1815	June 4,	1823		
	Rufus A. Putnam	Sutton		Harvard	1822	Feb.	1824	April,	1831		
	John A. Albrot	Newport, R. I.				May 9,	1832	Dec.	1834		
	Joshua Emery	Andover	1808	Anherst	1831	May 5,	1835	June,	1837		
2d society	Calvin Lincoln	Hingham	1799	Harvard	1820	June 30,	1824			May 21,	1821
Gardner	Jonathan Osgood	Westford	1761	Yale	1789	Oct. 19,	1791				61
	Sumner Lincoln	Warren	1799	Yale	1822	June 16,	1824				
	Jonathan Farr	Harvard		Harvard	1818	Nov.	1829	Aug.	1833		
	Curtis Cutler	Lexington		Harvard	1829	Nov.	1833				
Grafton	Solomon Prentice		1705	Harvard	1727	Dec. 29,	1731	July 8,	1747		
	Aaron Hutchinson			Yale	1747	June 6,	1750	Nov. 18,	1772		
	Daniel Grosvenor	Pomfret, Ct.	1749	Yale	1769	Oct. 19,	1774	Jan. 1,	1788	July 21,	1834
	John Miles	Westminster	1797	Brown	1794	Oct. 12,	1796	Sept. 14,	1826		85
	Moses C. Searle	Rowley	1802	Princeton	1821	Sept. 21,	1826	April 1,	1832		
	John Wilde	Dorchester		Middlebury	1827	June 20,	1832				
Parish	Rufus A. Johnson	Upton	1710	Yale	1730	Nov. 17,	1736		Jan. 6,	1784	74
	David White	Meriden, Ct.	1762	Yale	1784	June 25,	1789	March 27,	1805	Feb. 21,	1836
Hardwick	William B. Wesson	Hopkinton		Williams	1812	Oct. 30,	1805	June 30,	1824	May,	1836
	Martyn Tupper	Stafford, Ct.	1800	Princeton		April 16,	1828	April 29,	1833		57
	Edward J. Fullert	Plainfield, Ct.	1806	Amherst	1828	Nov. 4,	1835				
Parish	John M. Merrick	Lynn				Aug. 27,	1828		1832		
	John Goldsbury†	Watwick	1795	Brown	1820	July 4,	1832				
	John Seccomb	Medford	1707	Harvard	1728	Oct. 10,	1733	Sept. 7,	1757	Feb. 10,	1792
Harvard	Joseph Wheeler	Concord	1735	Harvard	1757	Dec. 12,	1759	July 28,	1768		88
	Daniel Johnson	Bridgewater	1747	Harvard	1767	Nov. 2,	1769			Sept. 23,	1793
	Ebenezer Grosvenor	Pomfret, Ct.	1739	Yale	1759	June 19,	1782			May 28,	1777
	William Emerson	Concord	1769	Harvard	1789	May 20,	1792	Sept. 10,	1799	May 11,	1789
	Stephen Bemis	Westminster	1774	Dartmouth	1798	June 3,	1801	June 3,	1813	Nov. 11,	1811
	Warren Fay, D. D.†	Northborough	1784	Harvard	1807	Jan. 26,	1814	Jan. 5,	1820		42
	Ira H. T. Blanchard	Weymouth		Harvard	1817	Jan. 1,	1823	April 13,	1831		54
	Washington Gilbert	Atkinson, N. H.		Williams	1826	April 13,	1831				
	George Fisher	Wrentham	1796	Brown	1819	Sept. 12,	1821				
2d chh.	Joseph Davis	Lexington	1720	Harvard	1740	Dec. 22,	1742	Oct. 18,	1772	March 4,	1799
Holden											79



Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Holden	Joseph Avery	Dedham	1751	Harvard	1771	Dec. 21, 1774		March 5, 1824	73
	Horatio Bardwell†	Buckland				Oct. 22, 1823	Oct. 24, 1833		
	William P. Paine	Ashfield	1802	Amherst	1827	Oct. 24, 1834			
Hubbardston	Nehemiah Parker	Shrewsbury	1742	Harvard	1763	June 13, 1770	June 16, 1800	Aug. 20, 1801	59
	David Kendall	Athol		Harvard	1794	Oct. 20, 1802	April, 1809		
	Samuel Gay	Dedham	1784	Harvard	1805	Oct. 17, 1810			
Parish	Abner D. Jones	Charlestown				Nov. 13, 1828	Nov. 1832		
Lancaster	Ebenezer Robinson	Palmer	1801			Feb. 20, 1833			
	Joseph Rowlandson	England		Harvard	1652	Sept. 1660		Nov. 24, 1678	
	John Whiting	Billerica	1664	Harvard	1685	Sept. 1690		Sept. 11, 1697	33
	John Prentice	Newton	1682	Harvard	1700	March 29, 1708		Jan. 6, 1748	66
	Timothy Harrington†	Waltham	1716	Harvard	1737	Nov. 16, 1748		Dec. 18, 1795	79
Leicester	Nathaniel Thayer, D. D.†	Hampton, N. H.	1769	Harvard	1789	Oct. 9, 1793			
	David Parsons†			Harvard	1705	Sept. 15, 1721	March 6, 1735		
	David Goddard	Framingham	1706	Harvard	1731	June 30, 1736		Jan. 19, 1754	48
	Joseph Roberts	Boston	1720	Harvard	1741	Oct. 23, 1754	Dec. 14, 1762	April 30, 1811	91
	Benjamin Conklin	Southold, N. Y.	1733	Princeton	1755	Nov. 23, 1763	June 30, 1794	Jan. 30, 1798	65
	Zeph. Swift Moore, D. D.	Palmer	1770	Dartmouth	1793	June 10, 1798	Oct. 28, 1811	June 30, 1823	52
	John Nelson	Hopkinton	1786	Williams	1807	March 4, 1812			
Leominster	John Rogers	Boxford		Harvard	1739	Sept. 4, 1743	Jan. 1757	Oct. 1789	
	Francis Gardner	Stow	1738	Harvard	1755	Dec. 22, 1762	June 3, 1814		76
	William Bascom†	Orleans		Harvard	1802	May 10, 1815	Feb. 1820		
	Abel Conant	Millford, N. H.	1794	Dartmouth	1815	Jan. 24, 1824		Dec. 2, 1836	42
2d chh.	Phillips Payson	Rindge, N. H.		Harvard	1809	May 23, 1825	April 17, 1832		
	Ochus G. Hubbard	Sunderland		Amherst	1829	May 23, 1833			
Lunenburg	Andrew Gardner	Brookline		Harvard	1712	May 15, 1728	Feb. 22, 1732		
	David Stearns		1709	Harvard	1728	April 18, 1733		March 9, 1761	52
	Samuel Payson	Walpole		Harvard	1758	Sept. 8, 1762		Feb. 14, 1763	
	Zabdiel Adams	Quincy	1739	Harvard	1759	Sept. 5, 1764		March 1, 1801	62
	Timothy Flint	Reading		Harvard	1800	Nov. 3, 1802	June 19, 1814		
	David Damon	Wayland	1786	Harvard	1811	Feb. 1, 1815	Nov. 22, 1827		
	Ebenezer Hubbard	Marblehead		Harvard	1805	Dec. 10, 1828	Nov. 20, 1833		
2d chh.	Eli W. Harrington	New Braintree		Amherst	1833	April 26, 1837			

[To be concluded in the next number.]

## Notes,

### ACCOMPANYING THE PRECEDING STATISTICS.

**WORCESTER COUNTY** was incorporated in 1731. In 1830, the population was 84,365, spread over an area of 1,500 square miles. This county extends across the State, from New Hampshire on the north, to Connecticut and Rhode Island on the south. It is bounded on the west by the counties of Franklin, Hampshire, and Hampden; and on the east by the counties of Norfolk and Middlesex. This is the largest county in the State; and embraces fifty-five towns. It is highly favored with water privileges for manufacturing establishments, and blends the agricultural, commercial and manufacturing interests, beyond any other county in the Commonwealth.

**ASHBURNHAM** was formerly known by the name of Dorchester Canada, being a grant made in 1735, to Thomas Tileston and others, of Dorchester, to remunerate them for services performed by officers and soldiers of that ancient town, in the expedition to Canada in 1690, but was not incorporated until Feb. 22, 1765, when it received its present name. The church was embodied April 23, 1760, and on the same day Mr. Winchester was ordained their pastor, at the age of forty-four, and survived seven and a half years. Nearly a year elapsed before Mr. Cushing succeeded. He was son of the Rev. Job Cushing of Shrewsbury, and brother to the late Dr. Cushing of Waltham. He sustained the pastoral office fifty-five years and a half. Dr. Cushing was a respectable and judicious man, useful and much esteemed. He was the author of several publications. In about ten months, Mr. Perkins took the pastoral charge, and continued little more than eight years and resigned. In about three months Mr. Goodyear, the present pastor, was installed. He studied divinity in the theological department, Yale college. He was ordained an evangelist in New Haven. The society have left the lofty eminence, which was the height of land between the Merrimac and the Connecticut rivers, where their fathers worshipped, and descended into a vale about one mile south, in a manufacturing village, where they have erected a more splendid and commodious house for the worship of Jehovah. The society appears respectable and flourishing.

**ATHOL** was incorporated March 6, 1762. It was granted, about 1734, to sixty proprietors; then a frontier township, inhabited by Indians, called *Pequiog*. The settlement was much impeded for many years by the French and Indian war, which commenced in 1744. Previously, several families had attempted to subdue the wilderness, but they found it necessary to live in garrisons, under perpetual fear from the savage foe, and attended to their several occupations, like Nehemiah, building the dilapidated walls of Jerusalem, with the weapon of defence in one hand, and the instruments of improvement in the other. The church was embodied Aug. 29, 1750, and Mr. Humphrey was ordained the first minister in Nov. following, and continued the pastor little more than thirty-one years, much respected and beloved by his people. At his own request he was dismissed. He continued in the place, a useful and respectable man, and survived fourteen years. Some of his descendants still live in the place. The church remained destitute of a pastor nearly six years before Mr. Estabrook was ordained. He continued in the ministry more than forty-two years. The first two ministers both exceeded seventy years, and both left families who rank among the most respectable inhabitants of the town. Mr. Estabrook educated three sons, one a very respectable physician in Camden, Maine. After the death of Mr. Estabrook, in 1830, in introducing a successor the society was divided, and each society have since had two ministers.—Mr. Moore was settled in the Unitarian society in December after the decease of Mr. Estabrook, and continued less than two years. In 1834, he was installed at Duxbury, where he continues in the pastoral office. He was succeeded by Mr. Shaw. The Orthodox church was organized in 1830. Mr. Beckwith was ordained pastor in June, 1831, and was dismissed in 1834—afterwards was installed at Walpole, New Hampshire, and continued about nine months—was installed June 24, 1837, at Castine, Me. Mr. Warner succeeded Mr. Beckwith in March, 1835. Mr. Beckwith pursued his theological studies in Hew Haven, and Mr. Warner at Andover.

**BARRE** was originally a part of Rutland, and incorporated June 14, 1774. The church was organized July 30, 1753; and Mr. Frink was installed the pastor the last Wednesday

in October, the same year. He had been the minister at Rutland thirteen years, and then at Plymouth, where he was ordained Nov. 7, 1744. Dr. Chauncy preached the ordination sermon. He continued several years, and was installed at Barre, Oct. 1753, and continued nearly thirteen years, and resigned July 27, 1766. He was respectable for his talents and literary acquisitions. He preached the election sermon in 1758. The next year he was succeeded by Mr. Dana, who continued in the ministry about thirty-four years, and deceased Oct. 1, 1801. Mr. Thompson, the present minister, was ordained in 1804, and still continues the minister of the first society.

A Trinitarian society was formed in Barre in 1827, and a church organized with twenty-five members. Mr. Storrs, the first pastor, was ordained in January, 1829, and when he resigned, in May, 1832, the church consisted of 135 members. He was installed in Norwich, Conn., March, 1834, where he continued a year, resigned and took the charge of a high school in the city of Norwich, Conn. He has been recently installed pastor of the church in Holliston, Mass. He was succeeded by Mr. Grosvenor, who had previously been settled at Haverhill, West Parish, Mass., and Acworth, N. H. He continued nearly two years at Barre, resigned, and has been recently installed at Marlborough, N. H. Mr. Stone was ordained Oct. 30, 1834, as Mr. Grosvenor's successor. Mr. Fay is son of the Rev. Dr. Fay of Charlestown, studied theology at Andover, and was first settled in the ministry at Northborough.

BERLIN was originally a part of Bolton; incorporated into a parish April 13, 1778; and into a town March 16, 1784, by its present name. The church was embodied April 7, 1779, and Mr. Puffer ordained the first pastor, Sept. 26, 1781, and sustained the pastoral office nearly forty-eight years; died April 9, 1829, aged seventy-four. Dr. Puffer was a man of superior talents, and though he lived in a retired situation, and labored under embarrassments, he did not neglect to improve his mental powers. He was a respectable divine, an edifying and acceptable preacher; and though modest and unassuming, by his intrinsic worth attracted the public notice. In 1803, he preached the general election sermon—and near that time, was called to preach the Dudleian lecture at Cambridge, and the Convention sermon before the Congregational ministers of Massachusetts. On all these public occasions he acquitted himself honorably. He was frank, affable and hospitable; and his life a transcript of the Christian virtues. The year after the decease of Dr. Puffer, the church seceded, finding there was no probability of having a minister in whom the church and society would unite. They erected a meeting-house in 1830, and Mr. Baldwin was ordained the pastor in September, the same year. He continued a little more than two years, resigned, and was installed at Springfield, Dec. 1833, where he continues. He was succeeded by Mr. Burdett in about eleven months. He remained nearly a year, and was dismissed. He had previously been settled at East Greenwich, R. I. He was installed pastor of the village church in Northbridge, in April, 1835. Mr. Burdett studied theology at Bangor. Mr. Clark was installed at Berlin, Jan. 1835, where he continues. He was first settled at Chatham, Conn., then at Granby, Conn.; afterwards at Winchendon. Mr. Wallcutt was settled in the parish in 1830; continued but a short time. Mr. Lamson, pastor of the Unitarian society, was settled in Berlin in June, 1834, and still continues in the ministry there.

BOLTON was taken from the ancient town of Lancaster, and was incorporated June 24, 1738. The church was embodied Nov. 4, 1741. Mr. Goss was the first minister; ordained on the same day the church was organized. He continued in the ministry more than thirty-eight years, most of the time in good harmony, but in the latter part of his ministerial life divisions and contentions arose and embittered the evening of his days. Mr. Walley was his successor. He was a native of Boston, and had been settled in the fifth church in Ipswich, where he continued from Nov. 1747, till Feb. 1764. He was the predecessor of Dr. Dana. He was about eleven years minister at Bolton; dismissed, and soon after died at Roxbury, March, 1784, at the age of sixty-eight. Mr. Wright succeeded Mr. Walley in about a year and a half. He sustained the pastoral office a little more than seventeen years, and died of a paralytic disorder. He spent many years as an instructor of youth before he was settled in the ministry. He was a man of sound judgment, uncommon colloquial powers, given to hospitality, and exceedingly well adapted to preserve peace and harmony in a society. His biographer and class-mate, the late Rev. Dr. Chaplin of Groton, remarks respecting him—"He seems to have been eminently qualified for the situation which Providence assigned him. In consequence of many sharp altercations, and long continued divisions, the habits of the people had become extremely unfavorable in a religious and civil view, and their prejudices so great that there appeared scarcely a possibility of their being for many years brought into a state of social order. Nevertheless, by the blessing of God on his wise management, the multiplied labors, the manly, unwearied, spirited and persevering exertions of this servant of Christ, the church has become truly respectable for its regularity, peace and unity, for the number of its members, and their religious character. Indeed it would be difficult,



if possible, to name the clergyman, either dead or living, who has done more good than the deceased, whose exit we deplore, for church and state, since the time of his ordination to the gospel ministry." Mr. Allen succeeded him in about fourteen months, and still retains the pastoral office.

An evangelical society has been formed in Bolton. The members composing it, belong to Lancaster, Sterling, Stow, and Bolton. This is the only orthodox Congregational society in the above named four towns. The meeting-house was principally erected by S. V. S. Wilder, Esq., who then lived in Bolton, and was dedicated June 3, 1829. It is situated on a beautiful and pleasant elevation of land, and commands a delightful prospect of the surrounding country. Mr. Chickering was the first minister. The church was organized March 17, 1830, with thirty-six members. After sustaining the pastoral office nearly five years, Mr. Chickering resigned, leaving about 120 members in the church; and in about sixteen days after his dismissal, was installed at Portland, Me., over a church and society in High street. Mr. J. S. Davenport succeeded to the pastoral office in Bolton, in about sixteen months.

BOYLSTON was originally a part of Shrewsbury, and was incorporated as a parish in 1742; and as a town in March, 1786. The church was embodied Oct. 6, 1743; and Mr. Morse, the first minister, was ordained on the 26th of the same month, and continued in the pastoral office thirty-two years. His views on political subjects did not harmonize with those of the society which composed his charge. The pastoral relation was dissolved in Nov. 1775. He was, through his ministry and through his life, a useful physician and a respectable man. He was also successful in directing the soul, afflicted with the malady of sin, to the Heavenly Physician. Mr. Fairbanks, his successor, continued from March 1777, until April, 1793; and in September after his dismissal, he was installed pastor of the church in Wilmington, Vt. In less than a year, Mr. Hooper took charge of the flock left without a shepherd at Boylston. He was a young man of promise; in about twenty months he died, at the age of twenty-six, much esteemed by the people of his charge and all his acquaintance. Mr. Cotton continued in the ministry twenty-eight years—still resides in the place, and has for a considerable time since his dismissal, preached to a part of those who were formerly his parishioners. An Orthodox society was formed not far from the time of Mr. Cotton's dismissal, and Mr. Russell was ordained pastor in June, 1826, continued six years, and was dismissed in April, 1832. He was installed in September following at Norwich, where he continued about a year in the ministry. Finding himself afflicted with a lung complaint, he resigned his office the last of December, and died before the close of Jan. 1834. Mr. Russell, in his decline, exemplified the Christian character in his patience and resignation. "A short time previous to his death, he received a kind, affectionate and consoling letter from the association of ministers with whom he had been formerly connected; to which, just one week before he expired, he dictated, with a whisper, a cordial reply, fraught with Christian feelings, great humility, and much good instruction for their edification and comfort." He studied theology at Andover. Mr. Sanford, in about seven months, was invested with the pastoral charge at Boylston, where he continues.

BROOKFIELD had long been an Indian settlement, by the name of *Quaboug*. In 1660, the English commenced an establishment. Several persons from Ipswich obtained a grant of land six miles square; and in 1665, they obtained a deed of the Indians "for, and in consideration of the sum of three hundred fathoms of *wampumpage*, in hand received." The town was incorporated Oct. 16, 1673. In about two years after its incorporation it was destroyed by the Indians, when the inhabitants consisted of about twenty families, who had erected a meeting-house, and had been supplied with preaching a considerable part of the time. The inhabitants abandoned their settlement; and after peace had been established, some of the persons who had left returned in 1692. Perpetual fear from savage incursions greatly retarded their progress in settling; so that a Christian church was not formed in that place until Oct. 1717. Not only in Philip's war, but in *Queen Anne's*, about forty years after the first attempt to settle that place, they had to encounter dreadful scenes of distress and anxiety from the savage foe. Nearly sixty-seven years elapsed before the church was organized, and Mr. Cheney took the charge of the flock, probably the same day. He lived in harmony with his people, and ministered both to their acceptance and spiritual edification more than thirty years. In less than two years after the decease of Mr. Cheney, Mr. Harding was invested with the pastoral office. In his day the town was divided. The inhabitants had rapidly increased after the Indian hostilities terminated. A controversy arose about locating and erecting a new meeting-house, soon after Mr. Harding's settlement; an event which proved so great a discouragement to him, that in less than six years he resigned the pastoral office. He was a gentleman of great benevolence, and his public ministrations were serious, and adapted to edify and benefit his hearers. He was distinguished for his probity and literary acquisitions. The North society had been formed in his day. Mr. Parsons was ordained

his successor in Nov. 1757, and retained the pastoral office until Jan. 1771, when he died, in the midst of life and usefulness. Bodily infirmities disabled him from discharging his public duties the last three years of his life. He died at the age of thirty-eight—Described by his biographer, as a “gentleman of sprightly powers, an accurate reasoner, and a sensible preacher. In his life, a promoter of peace and order, and an example of the Christian virtues. In his sickness, a pattern of patience and resignation; and in his death, strong in faith and full of hope.” Mr. Ward succeeded in October after the death of Mr. Parsons, and continued more than forty-six years. He was a plain, practical, evangelical preacher; and has left several occasional sermons; one on the death of Dr. Fiske, of the third society, 1799; another at the funeral of Mr. Dana, of Ward, 1801; a sermon on the completion of thirty-two years of his ministry, Oct. 23, 1803. Mr. Phelps was ordained colleague with Mr. Ward about a year and a half before his decease. Mr. Phelps continued ten years to discharge the pastoral duties in Brookfield, then resigned, and soon after he was invited to the first Presbyterian church in Geneva, Ontario county, N. Y., where he continued to labor until the fall of 1835, when he removed to the city of Philadelphia, to labor in the service of the American Education Society, as General Agent for the States of New Jersey, Pennsylvania, Delaware, Maryland, and Virginia, in which service he is now engaged. Mr. Foote was ordained the same day his predecessor was dismissed, and continued five years and a half, and was settled at Salina, N. Y., but now minister at Cortlandville, in that State. Mr. Foote studied theology at Andover. Mr. Horton, the present minister, was ordained about four months after the dismissal of Mr. Foote. He had been previously settled at Dartmouth, Mass. The second church is now North Brookfield.

*Third Church*, organized in Brookfield April 15, 1756, and on the 24th of May, 1758, Dr. Fiske\* was ordained the first pastor, where he continued more than forty years. Having preached as usual on the Sabbath of November 24, 1799, he retired to his bed at his usual hour, apparently in health, and very soon after expired without a struggle or a groan, aged sixty-six. By assiduous application, he rose to eminence as a scholar, and gained the public esteem. He preserved an equanimity of temper, and with a small salary, maintained his family, educated three of his sons, and was generous and hospitable. He has left a number of publications, which are honorable specimens of his natural powers, and the respectable acquisitions he made in general science. A Historical sermon of Brookfield, 1775—Fast, 1776—On the Death of Dr. Spooner, who was murdered in 1778—Death of Judge Foster, 1779—On J. Hobbs, 1784—An Oration on the taking of Cornwallis, October, 1781—Volume of Sermons, 8vo. 1794—Dudleian Lecture, 1796. Moral Monitor, two volumes. Mr. Stone, his successor, who had been a tutor at Cambridge, was ordained March, 1801, and after he had sustained the ministry nearly twenty-six years, a serious difficulty occurred between Mr. Stone and the church on the one hand and the society on the other. The former sought a new place for the worship of God—erected a house, and in August, 1828, dedicated it to the service of God. Mr. Stone remains the senior pastor and Mr. Woodruff the colleague pastor. Mr. Stone studied theology with Dr. Tappan, of Cambridge. Mr. Noyes was ordained minister of the parish in October, 1828, and resigned in 1834. He had previously been a tutor at Cambridge. He was installed at Petersham, October, 1834.

CHARLTON was originally a part of Oxford, and was incorporated November 2, 1754, and the church was embodied April, 1761. Mr. Curtis, the first minister, was ordained in the subsequent October, and sustained the pastoral office fifteen years, when he was dismissed. He was esteemed a man of no ordinary endowments, and of deep piety. He continued to reside in the town, and represented it in the provincial congress. After an interval of six years, Mr. Campbell was installed pastor and continued in that relation about ten years, and in April, 1793, was dismissed. He had previously been the minister of Easton nineteen years. He was son of the Rev. Mr. Campbell of Oxford—respectable for his mental powers, literary attainments, and religious character. Mr. Larned was ordained pastor of the church in 1796, and continued in the ministry till September, 1802. Finding himself in feeble health, he resigned the pastoral office. In 1805 he was installed in Westminster parish in Canterbury, Ct., where he survived nineteen years. Mr. Whipple became the pastor in 1804, and sustained the pastoral office nearly seventeen years. He was a faithful and able pastor, a man of talents, and undoubted piety. He was, after his resignation, installed colleague pastor at Shrewsbury with the venerable Dr. Sumner, where he continued to preach, after his installation, a year wanting one Sabbath. He was seized with a malignant fever, which soon terminated his earthly existence, at the age of forty-four, deeply lamented by all his acquaintance. Mr. Wilder, son of the late Rev. John Wilder, of Attleborough, was installed over the church at Charlton, June 5, 1827, the same day the Orthodox meeting-house was dedicated. He

\* Nathan Fiske, D. D., in the table, stands first in the list of ministers in Brookfield; his name should stand opposite to the 2d chh. and Francis Horton be above it.

had been ordained an evangelist the June preceding at Spencer. He continued in the ministry at Charlton, till February, 1833, when he asked a dismission, which was granted by a council, July 2, and in August following he was installed over the Orthodox society at Concord, where he still remains the pastor. Mr. Whittemore was his successor at Charlton, where he continued about three years, and has been succeeded by Mr. Barbour, who was ordained an evangelist in South Carolina, June, 1823; installed at New Ipswich, N. H. March 8, 1826, and resigned September 20, 1826—installed at Byfield in December, 1827, and resigned April, 1833. He was invited to Boston to be agent of the Boston Society for the Moral and Religious Instruction of the Poor. He continued there till the summer of 1834, and went to Philadelphia. Mr. Turner, who had been a Universalist minister for many years, was installed over the parish in 1828, and continued about three years. They have since remained destitute.

DANA was incorporated in 1801. It lies seventy miles west of Boston, and thirty west-north-west from Worcester. A Congregational church was embodied about 1824, but no Congregational minister as yet has been settled. They have had occasional preaching from ministers of different religious denominations, but no regular supply. Recently the south part of the town have united with a new society, called *Storrsville*, which embraces a part of Petersham and Hardwick, and have settled Mr. Dewey, but as yet have not erected a house for worship.

DOUGLASS was an original grant, and first settled by people from Sherburne, and was called *New Sherburne*, and retained that name until incorporated in 1746, and then called Douglass, in memory of Dr. Douglass, of Boston, a proprietor and benefactor. The church was formed November 11, 1747, consisting of twenty-three male members, who adopted their regulations and covenant in accordance with the views of the pilgrim fathers, and have never degenerated from the primitive faith. Mr. Phipps, a native of the place, where the first settlers originated, was ordained the first pastor, December, 1747, and continued in the ministry seventeen years and six months and was dismissed, and died in Oxford, aged about forty; a man of good natural abilities and great sensibility; yet his usefulness was diminished by allowing his passions, at times, to gain the ascendancy over that meekness and gentleness which ought always to characterize the minister of the gospel. Mr. Stone was his successor after the lapse of more than six years, and sustained the pastoral office thirty-four years and was dismissed, and recently died at Oxford aged nearly ninety. The church remained destitute of a pastor about three years before Mr. Holman was invested with the sacred office. At that time the church consisted of twenty-seven members—nine males and eighteen females,—two hundred and five have since been added to the church.

The Second Congregational church was organized June 12, 1834—composed of twenty-nine members, male and female, dismissed from the first church. They and others erected a meeting-house in a manufacturing village, pleasantly situated, and Mr. Boardman was installed February 25, 1835. He studied at Andover, and had been previously the minister at West Boylston thirteen years.

DUDLEY was a grant of land made to the Hon. Messrs. Paul and William Dudley of Roxbury; and incorporated February 2, 1731, by its present name. The church was organized in 1732. Mr. Howe was the first minister, ordained in 1735 and continued till 1743. He removed to Killingly, Ct. and was installed in that place in 1746 and died in 1753. Mr. Gleason succeeded to the pastoral office in about a year, and was ordained in October, 1744, and sustained the pastoral office until 1790, forty-six years. Mr. Johnson was installed pastor of the church in Dudley, in December after the death of Mr. Gleason, and continued five years and a half. He had been the pastor of the church in North Woodstock from 1784 to 1790. He removed to Whitestown, in New York, and was employed as a teacher of youth, and some of the time in preaching, but has since died there. Mr. Williams was invested with the pastoral office in June, 1799, and sustained it nearly thirty-two years. He still resides in the place. He studied divinity with Rev. Dr. Fobes of Raynham, his native place. Mr. Francis was ordained in about five months after Mr. Williams's dismission, and continues to discharge his official duties. Mr. Francis studied theology at New Haven.

FITCHBURG was originally a part of Lunenburg, incorporated February 3, 1764. The church was embodied January 27, 1768, and Mr. Payson, the first pastor, was ordained the same day. He continued in the ministry a little more than twenty-six years. Respectable in his profession, a useful and faithful pastor for many years; but was, at times, subject to alienation of mind, which led to his dismission. He died about 1800. He was son of Rev. Phillips Payson of Walpole. He had three brothers settled in the ministry; Phillips, D. D. at Chelsea, Samuel, at Lunenburg, and Seth, D. D. at Rindge, N. H. He was succeeded by the late Dr. Worcester, who studied theology



with Dr. Austin. He continued in the ministry at Fitchburg about five years; resigned the pastoral office in August, 1802. Installed the pastor of the Tabernacle church at Salem, April 20, 1803, where he continued his able and faithful labors, without interruption, to the satisfaction and edification of his society. Having imbibed a missionary spirit, he took a lively interest in the benevolent enterprises of the day, in their incipient state. When the American Board of Commissioners for Foreign Missions was formed, in 1810, he was elected the first corresponding secretary; and no small share of the labor devolved on him. In 1817, Rev. E. Cornelius was introduced as his colleague; and from that period, three-fourths of Dr. Worcester's time was designated to the missionary cause. The pressure of cares and intense labor to extend the triumphs of the Redeemer's kingdom, greatly debilitated his system. In 1820, to repair his feeble health, he set out to visit the missionary stations in the south-western part of the U. S. From New Orleans he directed his course to Mayhew; thence to Brainard, a missionary station established among the Cherokees. He arrived there in feeble health; and a few days after, June 7, 1821, he died at that station, which was endeared to him by a community of interests, and had absorbed much of his time and attention. He there joyfully resigned up his spirit to his divine Master, filled with the glorious hope of a blessed immortality. His body lies mouldering in that far distant wilderness, among the rude sons of the forest, fully assured that the eye of Omniscience will watch over it, and the arm of Omnipotence will raise it up like Christ's glorious body, to a joint participation with the soul in the region of endless blessedness. He lived to see his labors much blessed as a minister of Christ. During his ministry in Salem, two hundred and eighty-five of his flock were enrolled among the followers of the Lamb. Eternity only can unfold the fruits of the labors of the pious and indefatigable Worcester. God has seen fit to favor his beloved flock at Salem, with one of his sons as the spiritual shepherd. Mr. Barton succeeded Dr. Worcester at Fitchburg, in 1804, and continued nine years, when he was dismissed. He had been the minister of Tewksbury about thirteen years. He removed to Ohio, where he died in 1827, at the age of sixty-two. About the time he was installed, the society divided and became two religious societies. Mr. Bascom was the minister of the other part, and continued about eleven years. The two ministers resigned in the same year. The two societies united again, and jointly elected Mr. Eaton for their pastor, who was invested with the office August 30, 1815. He continued about nine years, and resigned June, 1823, and was installed over the first society in Middleborough, March following, where he continued ten years; resigned April, 1834, and in the autumn of the same year was installed over the religious society of Charlotte, Vt. on Lake Champlain. After Mr. Eaton left Fitchburg, the society again divided and settled separate ministers nearly at the same time. Mr. Putnam was settled over the Orthodox society, and Mr. Lincoln over the Unitarian, where he still remains the minister of that society. Mr. Putnam resigned when he had completed little more than seven years. He was installed in August, 1832, at Chichester, N. H. where he still remains. Mr. Albro succeeded Mr. Putnam in the pastoral office in May, 1832, and continued one year and eight months. He had been previously settled at North Chelmsford; but now is pastor of the Shepard church in Cambridge. The successor of Mr. Albro was Mr. Emery, who studied theology at Andover, was ordained May 5, 1835, and dismissed June, 1837. The town of Fitchburg have, since the commencement of 1794, had nine pastors. No one has died in the town. Mr. Payson, the first pastor, died at Leominster, and was buried in Fitchburg.

GARDNER was taken from Westminster, Templeton, Winchendon, and Ashburnham, and was incorporated June 27, 1785. It was called Gardner to perpetuate the name of Col. Thomas Gardner, of Cambridge. The church was organized February 1, 1786, and Mr. Osgood, the first minister, was ordained October 19, 1791. He sustained the pastoral office nearly thirty years. No inconsiderable part of the time he was the physician of the society as well as the minister. He rose to considerable eminence in the medical art. For a number of years he was an officer in the medical society. He represented the town in the State legislature. He was a man of respectable talents, well cultivated, and possessed a good knowledge of human nature. It is natural to suppose, that the time appropriated to the study and practice of medicine, would interfere with the duties of the clerical profession. The writer has been informed, that in the latter part of his life, he regretted that he had not devoted more time to the studies and duties of the ministerial office. Mr. Lincoln was the successor of Dr. Osgood, and after being settled several years, his views on religious subjects became materially changed, and consequently his mode of preaching more spiritual and pungent; which circumstance led to considerable opposition in the society; but the more serious part were better satisfied with their minister, and were unwilling to give him up; and with a view to retain Mr. Lincoln, seceded and erected a house for worship, and he retains the pastoral office over the original church, and they have a respectable society with a good prospect of usefulness among them. Mr. Farr was ordained over the Unitarian society in November, 1829, and resigned in August, 1833; and in November following, Mr. Cutler was ordained over the same society.

GRAFTON was a tract of land, at first four miles square, reserved for the Indians, when the town of Sutton was granted, called *Hassanamisco*. It was incorporated April 18, 1735; enlarged since from Sutton and Shrewsbury. The church was embodied Dec. 28, 1731. Mr. Prentice was ordained the next day pastor, and continued fifteen years and a half. He was considered at that time a *new-light*, which created some dissatisfaction. He afterwards preached a considerable time at Bellingham and other places. Mr. Hutchinson, after the elapse of nearly three years, was invested with the pastoral office; and retained it nearly twenty-two years, and was dismissed. He was very eccentric in his character and social intercourse. He possessed much classical knowledge. His memory was so tenacious, that he often said, if the New Testament was lost he could write it again. He continued to supply vacant societies, and lived to advanced age. He was succeeded by Mr. Grosvenor in about two years, who sustained the pastoral office more than thirteen years; when his health became feeble, and his voice failed, he resigned his charge. Suspending for a considerable time the discharge of ministerial duties, his health and voice were in a good measure restored; he resumed the labors of the ministry and in 1794 was installed at Paxton, where he continued eight years in the ministry and then he resigned. He lived nearly thirty-two years after his resignation, and closed his life at Petersham in July, 1834, aged eighty-five. Mr. Grosvenor was a popular preacher, a useful and respectable man; a friend to his country, and did much, at the commencement of the revolutionary war, to inspire courage in the soldiers. "He left his pulpit and marched with his musket in a company of minute men, that went to Cambridge on the 19th of April, 1775." He reared a large family, and two of his sons are ministers. Nearly nine years elapsed before Mr. Miles succeeded him in the pastoral office at Grafton. He continued about thirty years their minister and resigned; and has since removed to Shrewsbury, where he cultivates a farm. Near the close of Mr. Miles's ministry, a part of the society seceded, formed an Orthodox society, erected a meeting-house, and Mr. Searle was ordained September 21, 1826, the week after Mr. Miles's dismission; and he sustained the pastoral office five years and a half and resigned in April, 1832, and was installed at West Bradford January 20, 1833, and resigned in April, 1834. Mr. Wilde is now the minister of the Orthodox society, and Mr. Johnson is minister of the parish. The former acquired his theological education at Andover, the latter at Cambridge.

HARDWICK was purchased of the Indians for £20 by several individuals as early as 1686—granted to the proprietors for a town in 1732, and incorporated as a town January 10, 1738. The church was organized November 17, 1736, and Mr. White, their first pastor, was ordained the same day; he continued in the ministry nearly forty-eight years—was respectable in his profession, and lived in harmony through a long ministry; sharing in the confidence and affection of his people; and blest in his ministerial labors. About five years and a half elapsed, and Mr. Holt was invested with the pastoral charge, which he sustained nearly sixteen years. In 1809 he was installed at Essex, formerly the fourth church in Ipswich. He remained there until April, 1813, and then resigned. He studied divinity with professor Wales of Yale college and Dr. Trumbull of North Haven, Ct. A large proportion of his time, when he had not a special charge, he was employed as a missionary in New Hampshire, Maine, Connecticut and Rhode Island. The last year of his life he spent with his family at Hardwick. He maintained a life of consistent piety, practised the duties he inculcated upon others, sustained by the doctrines he had preached, and to the last manifested an unshaken reliance on the merits of an atoning Saviour. In about seven months after Mr. Holt's dismission at Hardwick, Mr. Weston was invested with the pastoral office, which he sustained nearly nineteen years, and was dismissed. He continued in the place, and survived nearly twelve years, and expired in May, 1836, aged fifty-seven. After Mr. Weston was dismissed, nearly all the members of the Congregational church seceded from the parish, and with others united, in 1828, and soon erected a meeting-house. Mr. Tupper, who studied divinity at New Haven, became the pastor in April, 1828, and continued to discharge the duties five years, resigned in 1833, and in 1835 was installed at East Longmeadow, where he still continues. Mr. Fuller, his successor in the pastoral office, who studied theology at Andover, was installed in 1835. The church now consists of nearly two hundred members. They have a respectable society. Mr. Fuller had previously been settled at Chelsea. Mr. Merrick was ordained the minister of the parish in August, 1828, and in 1832 resigned, and has since been installed at Sandwich. Mr. Goldsbury, who studied divinity at Cambridge, was installed at Hardwick, in 1832. He preaches to the society, and is the preceptor of the academy in that place.

HARVARD was taken from Lancaster, Stow, and Groton, principally from the two former; and was called Harvard in honor of Rev. John Harvard of Charlestown, to perpetuate the name of the original founder of Harvard University, in Cambridge; and incorporated June 29, 1732. The church was organized October 10, 1733, and Mr.

Secomb, the first pastor, was ordained the same day, and sustained the pastoral connection twenty-four years, when he resigned. In about six years, he was installed over a dissenting church in Chester, Nova Scotia, where he passed the remainder of his days; retaining, in a remarkable degree, his mental powers, popularity, and usefulness; and continued to preach to his people to good acceptance, when he required the aid of others in walking to visit the sanctuary of God. He lived about sixty-five years after he was graduated; filled up life with duty and usefulness; Calvinistic in his sentiments, pungent in his preaching; his ministrations were blest to the people in Harvard. A revival continued three years, and resulted in bringing about one hundred into the Redeemer's kingdom. Mr. Wheeler in about two years was ordained the pastor of the church. He studied divinity with Mr. Woodward, of Weston; sustained the pastoral office about nine years, and resigned in consequence of ill health. He was distinguished by his talents and professional attainments. He was evangelical in his sentiments, amiable in his disposition, and exemplary in his life. He resided a number of years in Harvard, and was a useful citizen, sustained various offices of emolument, honor, and trust; representative, justice of the quorum; a number of years register of the probate court for the county of Worcester—member of the provincial congress, member of the committee of correspondence, and active in advancing the cause of his country in the revolutionary war. In 1781 he removed to Worcester and held the office of register until his death in February, 1793. Mr. Johnson succeeded next to the pastoral office. He studied divinity with Mr. Bridge, of Framingham; ordained in 1769; in 1776 he officiated as chaplain in the American army in the vicinity of Boston. He continued in the ministry nearly eight years and died in his thirtieth year. Distinguished for his abilities, eloquence, and extemporaneous performance; a man of much promise to the church and society; he fell an early victim to death, and was much lamented by his society, and all his acquaintance. Mr. Grosvenor was installed pastor about five years after the death of Mr. Johnson. He lived about six years respected and beloved by his people. He had been previously settled seventeen years in the first society in Scituate. He died May, 1788, aged forty-nine. His sentiments were similar to his predecessor's, and for respectability and usefulness, his character would not suffer in comparison with any of them. Mr. Emerson succeeded Mr. Grosvenor, in the pastoral office, after the elapse of four years. He was son of the Rev. William Emerson of Concord, (who left his beloved flock and endeared family to join the army as chaplain, at Ticonderoga, August, 1776. He fell a victim to the disease that prevailed in the camp in October, at Rutland, Vt.) He continued to be the pastor, from May, 1792, to September, 1799, and was installed the pastor of the first church in Boston, October 16, 1799, where he continued in the pastoral office until his death, May 12, 1811, aged forty-two. His religious sentiments were different from those of all his predecessors in that place. He has been characterized as "having talents rather brilliant than solid; a tasteful writer and an interesting speaker." In 1804 he engaged in the labor of conducting the Monthly Anthology. He published a sermon the 4th of July, 1794—Artillery Election, in 1799—A Charitable Lecture, 1800—At the Ordination of S. Clarke, 1800—of R. Smiley, 1801—Oration in 1802—Ordination of T. Bede, 1803—On the Death of Dr. Thacher, 1802—On the Death of Madam Bowdoin, 1803—Before the Female Society, 1805—Death of C. Austin, 1806—Before the Humane Society, 1807—Four Discourses in the Christian Monitor, numbered 1, 2, 3, 4—A Collection of Psalms and Hymns, 1808. After his death there was published, his Sketch of the History of the first Church in Boston, with two Sermons annexed, 8vo. Mr. Bemis, who studied divinity with Dr. Lathrop, of West Springfield, took the pastoral charge, June 3, 1801, continued just twelve years; dismissed, at his request,—continued in the place till his death, November 11, 1828. He possessed good natural powers, which were well cultivated. Dr. Fay was installed in January, 1814, and continued in the pastoral office six years and resigned, in consequence of an invitation with which he complied, and was immediately installed pastor of the first church in Charlestown, where he still continues to labor. He was first settled in Brimfield, and was pastor of that church three years. He studied divinity with the late Dr. Austin, of Worcester. Mr. Blanchard succeeded Dr. Fay after the lapse of three years, and retained the pastoral office little more than eight years. He studied divinity partly at Andover and partly at Cambridge. He was installed in February, 1835, at South Natick, where he still remains. Mr. Gilbert, who studied divinity at Cambridge, the present minister, was ordained April 13, 1831, the time when Mr. Blanchard was dismissed. After Dr. Fay resigned the pastoral office, the Calvinistic society was formed March 22, 1821, and Mr. Fisher, the first minister of this new society was ordained the pastor of the church associated with it on the 12th of September, 1821, where he still continues his useful labors. See Rev. Mr. Fisher's century sermon.

HOLDEN was originally taken from Worcester; incorporated January 9, 1740, by its present name. The church was organized December 22, 1742, and on the same day, Mr. Davis was ordained the first pastor, and sustained the office nearly thirty years and



was dismissed. After his dismission he was employed as a preacher in a number of places. On Wednesday, January 3, 1793, he preached to his former charge a half century sermon, from the embodying the church and his ordination with them, which was published. He was considered a man of piety, and lived to advanced life. Mr. Avery was his successor in the ministry, and held the sacred office half a century. He was a respectable and useful man, and saw many of his flock brought into the fold of Christ. Mr. Bardwell was installed colleague pastor, between four and five months before the venerable Avery was called to give up his stewardship. Mr. Bardwell continued ten years and resigned the pastoral charge to accept an agency for the American Board of Commissioners for Foreign Missions, but has recently been installed pastor of the church at Oxford. He still retains his Agency. In June, 1815, he was sent out by the American Board of Foreign Missions to Ceylon, in India, with several others. After remaining there several years, his health was enfeebled and he returned to this country. Mr. Bardwell received the honorary degree of A. M. from Dartmouth college in 1814. He studied divinity, as did also his successor, at Andover. Mr. Paine now sustains the pastoral charge over the church in Holden, which probably is the largest in the county.

HUBBARDSTON was originally a part of Rutland, and was incorporated June 13, 1767, in honor of Thomas Hubbard of Boston, who was a large proprietor in the township. The church was organized Feb. 14, 1770. Mr. Parker was ordained June 13, 1770, and continued in the pastoral office thirty-one years. Died Aug. 20, 1801, aged fifty-nine. He was respectable for his talents, prudent and circumspect in his deportment; harmony and good feelings characterized his ministry. Mr. Kendall succeeded to the pastoral office in 1802, which he retained a little more than six years. After he left college he continued several years an instructor of youth, and since his dismission he has been installed at Augusta, N. Y.; he continues in that place, but not as the pastor of the church. Mr. Gay was his successor in about eighteen months. Having sustained the pastoral office about seventeen years, different religious views and feelings appeared among his people, which caused a division in his society. The largest proportion of the church, with others of similar sentiments, seceded and erected a meeting-house, where they enjoy Christian privileges in much harmony. The pastor has had the satisfaction of seeing many of his people enrolled in the family of Christ. The church consists of more than 200 members. Mr. Jones was ordained the minister of the parish in Nov. 1828, and continued in the ministry four years—was dismissed, and was installed in Wilton, N. H., and is now the editor of a newspaper at Concord, N. H. Mr. Robinson, who had previously been settled in Beverly, was installed his successor in 1833, and still remains the minister of the parish.

LANCASTER is the most ancient town in the county of Worcester; incorporated May 18, 1653, fourteen years previous to any other in the county; and in its early settlement the inhabitants were much distressed, and many lives lost by the incursions of their savage neighbors. "Mr. Rowlandson was son of Thomas Rowlandson, one of the early freemen of Massachusetts, who settled at Ipswich, but died at Lancaster, Nov. 17, 1657; was born before his father came to New England." He commenced preaching at Lancaster as early as 1654, but was not settled, in all probability, till Sept. 1660, which seems to have been the time when the church was organized, of which no record can be found; but the inference is from the records of Dorchester, that on the "26th of August, 1660, Roger Sumner was dismissed from the church at Dorchester, that, with other Christians at Lancaster, a church might be formed there." Mr. Rowlandson continued in the ministry at Lancaster until Feb. 1676, when king Philip, sachem of Pokanoket, commenced a destructive and bloody war. "On the 22d Aug. 1675, eight persons were killed in Lancaster. On the 10th of February following, early in the morning, the Wamponoags, led by Philip, accompanied by the Narragansetts, his allies, and also by the Nipinucks and Nashaways, made a desperate attack upon Lancaster. His forces consisted of 1,500 men, who invested the town in five distinct bodies and places." They killed a number of persons, burnt their houses, and carried twenty into captivity; among whom were Mr. Rowlandson's wife and three children, he being at Boston at the time soliciting the governor and council for soldiers to protect them, under apprehensions of an attack from the savage foe. One of his children died eight days after they were captured. His wife and two children were ransomed after eleven weeks and five days' captivity. Mr. Rowlandson and family lived in Boston and Charlestown one year, and then removed to Wethersfield, Conn., where he preached awhile, and was installed 1677, but before Lancaster was rebuilt; died Nov. 24, 1678, leaving a wife, who was daughter of Mr. John White of Lancaster. The historian of Lancaster characterizes Mr. Rowlandson as "a man of good talents and a faithful minister." A number of years elapsed, and several ministers were employed before another watchman was placed over the church at Lancaster. Mr. Whiting was ordained in 1690. He continued in the ministry till Sept. 1697. Mr. Whiting being at a distance from the garrison, the Indians surprised

and killed him. "They offered him quarters, but he chose to fight rather than resign himself into savage hands," *whose tender mercies are cruelty*. He was the second son of the Rev. Samuel Whiting of Billerica. In May, 1701, Mr. Andrew Gardner was invited to preach, and in September was invited to settle, and continued to preach to good acceptance till 1704, when, on the twenty-sixth of September, "a part of the enemy having been discovered at Still river, the soldiers and inhabitants belonging to Mr. Gardner's garrison, with divers others, went in quest of them, and returned in the evening, much fatigued with the service of the day. Mr. Gardner, in compassion to the soldiery, took the watch that night upon himself, and coming out of the box late in the night upon some occasion, was heard by one Samuel Prescott in the house, between sleeping and waking, who supposed him an enemy, seized the first gun that came to hand, and shot him through the body in the parade. The fatal mistake soon appeared; he being carried into the house, forgave the person who shot him, and in an hour or two expired; to the great grief, not only of his consort, but of his people, who had an high esteem of him."—*Whitney's History*. Some have supposed his object was to try the fidelity of the guard. He was soon to have been ordained their pastor, when the melancholy event occurred. He was a man of much promise, and the church were looking to him as one of her noblest ornaments. He died at the age of thirty. The late William Winthrop, in his manuscript catalogue, says that "Mr. Gardner was the son of Capt. Andrew Gardner, who was killed in Canada." Lancaster enjoyed peace for about twenty-two years after the town was incorporated; but from 1675, to 1710, a period of thirty-five years, the inhabitants were harassed and greatly distressed at times. Many fell victims to savage barbarity, and many were carried into captivity, exposed to severe sufferings, and some of them to horrid deaths in the wilderness. In 1676, fifty families had commenced the settlement in Lancaster, when the savage foe assailed them and burned all their houses but two, and they abandoned the enterprise for four years, and then the surviving inhabitants resumed the rebuilding of the place. No incursions from savage enemies, after 1710, checked the prosperity of that ancient settlement. No church records have been transmitted to posterity, prior to the settlement of the present minister's immediate predecessor. Mr. Prentice was ordained March 29, 1708, and he sustained the pastoral office nearly forty years. The church and society were harmonious during his ministry. He died Jan. 1748, much lamented. He was dignified in his personal appearance, bold, direct, and pungent in his preaching. His first wife was widow of the much lamented Gardner. He left a large and respectable family. His publications were, election sermon, 1735, at the opening of the first court at Worcester, Aug. 10, 1731—Ordination of E. Parkman, 1724—On the death of Rev. R. Breck, 1731. Mr. Harrington was successor of Mr. Prentice. He had been previously ordained at Swansey, N. H., Nov. 16, 1741. That place was destroyed by the Indians on the 2d of April, 1747; from which he and his flock were driven. His church met at Rutland and gave him an honorable dismissal and recommendation. Mr. Harrington continued to sustain the pastoral office in Lancaster forty-seven years. Several of the last years he had some assistance, and before he died he had a colleague settled. He possessed good mental powers, a mind well disciplined, uniting mildness, prudence, and simplicity of character. Dr. Thayer was ordained Oct. 9, 1793. He studied theology at Cambridge. The last three ministers have sustained the pastoral office more than 131 years.

LEICESTER was incorporated in 1713. It was purchased of the Indians, who called the place *Toutaid*. The precise time when the church was organized cannot be ascertained, for no ancient records respecting the church have been transmitted. Mr. Parsons, the first minister, was installed Sept. 1721, and it is more than probable that the church had been instituted previously to that event. He had been settled in the ministry at Malden. The unanimity in his settlement was great, and some of his former parishioners removed with him from Malden to Leicester, which seemed to be favorable indications that his connection with them would be useful and happy; but ere long, unhappy events occurred, bitter litigations ensued, which were of long continuance, and finally resulted in the dissolution of the pastoral connection in 1735. He continued in the place until his death, which occurred in 1737. He was a man of good mental abilities, strong feelings, which were not always guided by the law of prudence. Mr. Goddard succeeded to the pastoral office in little more than a year, and was harmoniously settled, and his connection with the church and society was uniformly happy and mutually satisfactory. Having sustained the pastoral office seventeen years and a half, he visited his friends in Framingham, his native place, was there seized with a fever, which terminated his earthly existence Jan. 19, 1754, aged forty-eight. He died much lamented by his church and society, and all his acquaintance. It is noticeable that his predecessor and three successors were dismissed, and none of them died while retaining the pastoral office in the town. Mr. Roberts was ordained in October following Mr. Goddard's decease, under favorable auspices, and the society, for some time, appeared pleased and happy in the

ministerial connection; but ere eight years had elapsed, serious difficulties arose which were referred to an ecclesiastical council, which recommended a dissolution of the pastoral connection. It was accordingly dissolved in Dec. 1762. Mr. Roberts removed to Weston, in Middlesex county, and occasionally preached in that place and its vicinity. He purchased an estate in Weston, upon which he resided until his death, in 1811, at the advanced age of ninety-one. His mental powers were of a high order, and for many years he was a useful man in civil life. He took an active part in the American revolution, as one of the committee of the town, to enlist and provide for the soldiers. He was a member of the convention that formed the constitution of Massachusetts; and after his death, were found among his writings a draught, in his own hand-writing, of a frame of government, many of the principles of which have been incorporated in our present constitution. After it went into operation, he represented the town of Weston a number of years in the general court. He lived and died a bachelor. His usefulness and respectability were much diminished by being connected with a speculator in business, by which he became involved in land-suits, and lost much of his property. His temper was soured, and he became disgusted with the world; he retired and spent the remainder of his days as a hermit in obscurity. Mr. Conklin, in about a year after Mr. Roberts's dismissal, was ordained, and continued in the ministry more than thirty years; and finding himself attended with infirmities, he and his people agreed to dissolve the ministerial connection. He survived about three years and a half. "The society, at the time of dissolving the connection between them, expressed to him their thanks for his useful and arduous services, and their sympathies for his declining health and increasing infirmities. The council that dismissed Mr. Conklin bore most unqualified testimony to his high character as a clergyman and a citizen."—*Washburn's History of Leicester*. The same writer observes—"He was pleasing and interesting without being brilliant, and useful and instructive without being great. He performed the duties of his station honorably and acceptably, and among the patriots of the revolution, he deserved a very respectable place." Dr. Moore, in about three years and a half, (Jan. 1798,) succeeded to the pastoral office, where he continued till Oct. 1811, when he received the appointment of professor of languages in Dartmouth college, where he continued several years. In Sept. 1815, he was elected president of Williams college, and filled that respectable station until the collegiate seminary was established at Amherst. He became president of the latter before it received the act of incorporation, which was not granted till several years afterwards. Though highly useful in organizing that infant institution, which needed the abilities, sound judgment, the experience and literary acquirements which distinguished Dr. Moore, yet a dark Providence suddenly removed him in the midst of life and usefulness, at the age of fifty-two, June 30, 1823. He studied divinity with Dr. Backus of Somers, Conn. As a student he was indefatigable. While at college he ranked high as a scholar. He possessed a discriminating mind, and his acquirements were respectable in every department of science and literature. He filled the stations he occupied with dignity and usefulness, whether as an instructor in an academy, a minister, professor in a college, or president over it. As a husband or friend, he was respected and endeared in the tender relations which he sustained in life. Dr. Moore preached the election sermon in 1818, and a few occasional sermons compose the principal productions which have appeared before the public. Mr. Nelson is the successor of Dr. Moore, and has sustained the pastoral office twenty-four years. He studied divinity with the late Dr. Austin of Worcester.

LEOMINSTER was taken from the ancient town of Lancaster;—incorporated June 23, 1740. The church was organized September 14, 1743, and on the same day Mr. Rogers was ordained the pastor of the church. He was son of Rev. John Rogers of Boxford, and report says he was a descendant of John Rogers, who was burnt as a martyr at Smithfield in 1555. After he had been in the ministry about fourteen years, a number of his church and people were apprehensive that he was not sound in the faith; called a large advisory council in July, 1757, of fifteen churches. The complaint was sustained; and the aggrieved part were advised to attend on his ministry three months longer; and if their minister did not retract, to dismiss him. Mr. Rogers was conscientious in regard to his religious views, and felt that he could not give up his sentiments, and the difficulties resulted in his dismissal. After which he continued to preach in his own house, and about one-fifth of his former parishioners became a poll-parish, and adhered to him; and he continued to preach to the small minority from Jan. 1757, till 1788. He then ceased to preach to his small society; they dissolved the poll-parish and united with the town. Mr. Rogers died in Oct. 1789, having sustained, forty-seven years, the ministry over the town and his small society. His father, in the decline of life, left Boxford and moved to Leominster, and ended his days in the family of his son. After the dismissal of Mr. Rogers, in Jan. 1757, the church and society remained destitute of a pastor till Dec. 1762, when Mr. Gardner succeeded. He continued the pastor of the church till his death, June 3, 1814, aged seventy-six. He set out to visit his friends at Boston. He



felt rather indisposed in the morning when he left home. He reached Watertown towards evening, and before morning he expired. He was son of Rev. Mr. Gardner of Stow. He had three sons and eleven daughters, who, it is said, all lived to mature age. He left a few occasional sermons, which he had published. Mr. Bascom, who had previously been settled at Fitchburg, was installed pastor in about eleven months, and continued nearly five years and resigned. He has since been employed most of the time as an instructor of youth in Boston. Mr. Conant succeeded Mr. Bascom, in Jan. 1824, and remained the minister of the first society until his death, Dec. 1836. After Mr. Bascom resigned the pastoral office, and before Mr. Conant was settled, a part of the society seceded, and on Dec. 25, 1822, the evangelical church was organized; and the society erected a meeting-house, and Mr. Payson, son of Dr. Payson of Rindge, N. H. took the pastoral charge in 1825, where he continued till April 17, 1832. He removed to Amherst, Mass. with his family, where he continued about a year, and removed to Newport, R. I. Mr. Hubbard was ordained his successor in May, 1833, where he still remains. Both Mr. Payson and Mr. Hubbard studied divinity at Andover.

LUNENBURG, anciently called *Turkey-Hill*, was incorporated Aug. 1, 1728. The church was embodied May 15th preceding, and Mr. Gardner was installed the same day. He continued short of four years, and was dismissed. He had been the first minister of Worcester, from 1719, to Oct. 1722. After his dismissal at Lunenburg he removed into New Hampshire, near Connecticut river, where he lived to advanced age. Mr. Stearns succeeded him in little more than a year, and continued in the ministry nearly twenty-eight years, and died March 9, 1761, aged fifty-two. Respectable and useful, he died much lamented by his people and by all his acquaintance. Mr. Payson succeeded him in about one year and six months, but survived only five months and six days. He died of a consumption, which in a short time extinguished the lamp of life, and in less than two years, the bereaved flock committed two of their pastors to the grave. Mr. Payson was son of Rev. Phillips Payson of Walpole, N. H. He was a young man of promise. Mr. Adams was next in succession, and continued in the ministry from Sept. 1764, till March 1, 1801. He and John Adams, the second President of the United States, were cousins. He was a man possessed of a strong and vigorous intellect, well cultivated, richly furnished with science. As a preacher, energetic and eloquent; his language bold, possessing no small share of originality. In his addresses to the throne of grace, he was always pertinent and appropriate. He was eccentric, but he had many excellences to endear him to his friends and acquaintance; and on no occasion was he afraid to give his opinion. Few men possess a larger share of independence. He wrote a pamphlet, about 1774, in which he attempted to prove that the pastor has a negative on the church, a sentiment not authorized by the Platform. He preached the Dudleian lecture in 1794—One on the nature, pleasures and advantages of church music, 1771—On Christian unity, 1772—Election sermon in 1782—On the 19th of April, 1783, and at the ordination of Enoch Whipple, 1788. Rev. Timothy Flint was successor to Mr. Adams, in 1802, and was dismissed in June, 1814. He went into the western and south-western States, wrote several interesting works on geography, fiction, etc. He has been editor of the *Knickerbocker*, a periodical work in the city of New York. According to the last information the writer has had of him, he now resides at Alexandria, in Louisiana, on a farm, with some of his children. Mr. Damon was ordained February 1, 1815, and dismissed November 22, 1827. He was installed over the Unitarian society of Amesbury and Salisbury, in June, 1828, and was dismissed in April, 1832—Again installed, April, 1835, over the society at West Cambridge. Mr. Hubbard was installed successor to Mr. Damon, Dec. 1828, and dismissed in Nov. 1833. He left Lunenburg, and has turned his attention to the medical art; and has commenced the practice at Boxford. In 1809, he settled at Newbury, and continued there two years and a half. About five years after, he was installed at Middleton, where he continued about a year and a half. During Mr. Hubbard's ministry at Lunenburg, a new society was formed, in 1831, and built a meeting-house; and June 10, 1835, a church was organized with twenty-four members, males and females. They left but one male member in the old church. We need not go back half a century to say, by the authority of Whitney's History of Worcester County, "the church in Lunenburg is comparatively large, containing very little short of 200 communicants." Mr. Harrington, who was ordained April 26, 1837, studied divinity at Andover.

## DEATHS OF CHILDREN UNDER FIVE YEARS OF AGE.

[We have collected a few miscellaneous facts on this interesting subject. We may hereafter add to them.]

In the third century of the Christian era, the expectation of life in Rome was as follows. From birth to 20, there was a probability of 38 years; from 20 to 25, of 28 years; from 25 to 30, 25 years; from 30 to 32, 22 years; from 35 to 40, 20 years; from 40 to 45, 18 years; from 45 to 50, 13 years; from 50 to 55, 9 years; from 55 to 60, 7 years; from 60 to 65, 5 years. Further than this the computation did not extend. The census taken from time to time, in England, affords us information of an unquestionable character. The first actual enumeration of the inhabitants was made in 1801, and gave an annual mortality of 1 in 44.8. The census in 1821 showed a mortality of 1 to 58. In France, the annual deaths in 1781, were 1 in 29; in 1802, 1 in 30; in 1823, 1 in 40. In the Pays de Vaud, the mortality is 1 to 49; in Sweden and Holland, 1 to 48; in Russia, 1 to 41; in Austria, 1 to 38. Wherever records have been kept, we find that mortality has decreased with civilization. In a barbarous state, the proportion of the deaths of children is much greater, and the chance of life is, in general, much less.

The following table shows what proportion of 10,000 persons in the respective cities and countries mentioned, die at the several ages specified. The number standing over each column denotes the number of deaths on which the calculations, in the several cases, have been founded, each being reduced to a radix of 10,000.

	918	15,744	1,519	210,476	23,366		
Between ages of	<i>N. Hamp.</i>	<i>Phil.</i>	<i>Carlisle.</i>	<i>London.</i>	<i>Montpellier.</i>	<i>France.</i>	<i>Sweden.</i>
0 and 1	1,739	2,601	2,119	0 and 10	2,518	2,325	2,605
1 " 10	1,821	1,771	2,777	4 201	2,922	2,164	2,165
10 " 20	567	432	424	335	272	489	458
20 " 30	930	1,060	521	705	453	641	558
30 " 40	535	1,311	473	902	481	687	599
40 " 50	599	974	641	1,030	549	724	644
50 " 60	588	673	559	926	675	835	735
60 " 70	920	507	940	830	772	959	975
70 " 80	984	364	824	594	709	829	929
80 " 90	716	225	532	317	542	309	351
90 " 100	224	63	154	60	92	32	40
100 and upwards	32	11	22	2	5	2	7

Carlisle is probably one of the healthiest towns in England for its size. The law of mortality in it probably differs very little from the general law throughout the kingdom, taking the towns and country together, if we except children under 5, or at most under 18 years of age.

The following table exhibits the difference in the value of life, at two periods of the fifteenth and eighteenth centuries.

Ages.	Mean duration of life.	
Years.	1693	1789
5	41.05	51.20
10	38.93	48.28
20	31.91	41.33
30	27.57	36.09
40	22.67	29.70
50	17.31	22.57
60	12.29	15.52
70	7.44	10.39

Before the introduction of vaccine inoculation, more than a fourth of the children, who were born in London, died before they had attained their second year. The proportion for 1827, was between a fourth and a fifth, the number christened being 29,925, and those dying thus prematurely, 6,580. This is an increase upon the returns of seven years earlier, 1820, by which it appears, that a fifth so perished. The numbers fluctuate, and the cause may perhaps be attributed to the prevalence of fevers and other contagious diseases at particular seasons. Upon an average of years, it would appear that about a fifth of the children born in the metropolis die before two years of age. The evils, which naturally belong to infancy, are tremendously aggravated by the intemperance and debilitated constitutions of the parents, by injudicious management, by unnatural methods of feeding and clothing, and by the neglect of a due attention to cleanliness and exercise.

The bills of mortality of London offer the only document for ascertaining the births

and deaths, the duration of life, and the apparent causes of its termination, within the metropolis. The bills originally comprehended 109 parishes; in 1660, they were extended to 146; and that number is now divided into 97 parishes within the walls, 17 parishes without the walls, 29 out-parishes in Middlesex and Surry, and 10 parishes in the city and liberties of Westminster. The great extension of London, since 1660, renders these bills extremely imperfect. The whole of the population within the parishes returned is not included in the bills; for the accounts of births and deaths among the Dissenters are wanting to render the returns complete. They are therefore only valuable as supplying a correct account of the births and deaths among a portion of the population of this large city. The following are the bills for 1827, 1828, 1829, and 1830, in the districts specified.

	<i>Under 2 years.</i>	<i>Between 2 &amp; 5</i>	<i>5 &amp; 10</i>	<i>10 &amp; 20</i>	<i>20 &amp; 30</i>	<i>30 &amp; 40</i>	<i>40 &amp; 50</i>
1827	6,580	1,875	850	862	1,565	1,831	2,134
1828	6,389	2,326	78	861	1,488	1,790	1,985
1829	6,710	2,247	1,019	949	1,563	1,902	2,092
1830	6,115	1,837	871	818	1,410	1,759	2,026
<i>Total,</i>	25,794	8,285	3,618	3,490	6,026	7,282	8,237

  

	<i>Between 50 &amp; 60</i>	<i>60 &amp; 70</i>	<i>70 &amp; 80</i>	<i>80 &amp; 90</i>	<i>90 &amp; 100</i>	<i>Over 100</i>
	2,128	2,044	1,680	666	74	3
	1,845	1,891	1,540	615	100	1
	2,094	2,158	1,843	749	95	3
	2,031	2,055	1,788	815	119	3
<i>Total,</i>	8,098	8,148	6,851	2,844	388	10

Whole number of deaths in the four years 89,170. Of those who reached 100 years, and over, 1 was 100, 4 were 101, 2 were 102, 1 was 107, 2 were 108. It thus appears, that of 89,170 deaths, 25,794 were under two years of age, and 34,079 under five years of age.

On the average of eight years, from 1807 to 1814 inclusive, there died annually in the city of Philadelphia and the liberties, the following proportion of persons of different ages, compared with the total number of deaths.

	<i>Per cent.</i>		<i>Per cent.</i>
<i>Under 1 year</i>	25.07	<i>40 to 50</i>	7.98
1 to 2	10.71	50 to 60	5.95
2 to 5	5.67	60 to 70	4.29
5 to 10	3.00	70 to 80	3.27
10 to 20	3.60	80 to 90	1.89
20 to 30	8.63	90 to 100	0.50
30 to 40	10.99	100 to 110	0.0009

The following is compiled from the Boston bills of mortality for nineteen years, from 1817 to 1835 inclusive.

<i>Years.</i>	<i>Under 1 y'r.</i>		<i>1 to 2</i>		<i>2 to 5</i>		<i>Whole No.</i>
	<i>males.</i>	<i>females.</i>	<i>males.</i>	<i>females.</i>	<i>males.</i>	<i>females.</i>	
1817	76	80	72	63	39	25	907
1818	83	89	49	49	35	22	971
1819	77	53	52	39	27	14	789
1820	84	73	46	48	30	22	1,014
1821	103	81	94	94	68	48	1,321
1822	92	72	55	41	32	22	1,088
1823	96	64	49	45	20	18	1,045
1824	105	94	54	65	42	40	1,208
1825	134	100	85	85	57	47	1,362
1826	133	91	56	67	39	36	1,167
1827	94	74	32	40	32	24	939
1828	136	109	58	48	48	29	1,159
1829	121	79	64	82	61	55	1,156
1830	115	69	33	73	48	44	1,025
1831	138	111	58	75	71	69	1,353
1832	137	115	91	111	24	116	1,675
1833	137	148	57	91	82	53	1,374
1834	195	111	78	73	55	35	1,440
1835	199	144	140	131	131	108	1,819



The number of *still-born*, not included in the totals above, was, in 1825, 88; in 1826, 87; in 1827, 83; in 1828, 74; in 1829, 65; in 1830, 100; in 1831, 71; in 1832, 86; in 1833, 102; in 1834, 114; in 1835, 95; in all, 965.

The whole number of deaths, in Boston, in the nineteen years named, including the still-born, appears to have been 23,877. Of these, 4,062 (1,757 females and 2,305 males) were under one year; 2,623 (1,340 females and 1,283 males) were from 1 to 2; 1,756 (827 females and 929 males) were between 2 and 5. Under 5 years of age, 8,441, or more than one-third of the whole number.

The deaths in Amherst, N. H., from 1805 to 1815, ten years, were 225, of whom 70 were under 5 years, and 48 under 1. The deaths in the first and second parishes, in Hartford, Ct., for ten years, from 1783 to 1793, were 419, of whom 113 were under 1 year, 28 between 1 and 2, and 35 between 2 and 5. In Topsham, Me. for four years and seven months, from Sept. 16, 1789, there were 53 deaths, of which 10 were under 1, and 16 under 5. In the east precinct of Barnstable, Ms. from 1784 to 1785, there were 47 deaths, of which 14 were under 2. The deaths in Wellfleet, Ms. from Oct. 26, 1784, to Oct. 26, 1794, were 163, of which 50 were under 1 year, and 70 under 5. In Truro, Ms. in the seven years from Jan. 1, 1787, the deaths were 115—under 2, 34; between 2 and 5, 0. In Newton, East, Ms. from Jan. 1, 1782 to Dec. 31, 1798, the deaths were 154—under 2, 24; between 2 and 5, 6. In Sandwich, Ms. in ten years, from 1790 to 1800, the number of deaths was 184—under 1, 31; between 1 and 5, 18. In the South parish of Andover, for thirty years, from 1774 to 1803, the number of deaths was 611, of whom 102 were under 1 year, from 1 to 5, 82; from 5 to 10, 28; 10 to 15, 19; 15 to 20, 28; 20 to 30, 58; 30 to 40, 28; 40 to 50, 38; 50 to 60, 35; 60 to 70, 48; 70 to 80, 52; 80 to 90, 45; 90 to 100, 13; unknown, 35. Five persons have died in Andover of 100 years and upwards.

In five of the towns above enumerated, the number of deaths was 1,034, of which 249, about one-quarter, were under 1 year, and 388 under 5 years.

#### NOTICES OF NEW PUBLICATIONS.

1. *A Funeral Discourse, delivered Dec. 27, 1836, at the Interment of the Rev. Samuel Wood, D. D. Pastor of the First Congregational Church in Boscawen, N. H. By Ebenezer Price, Pastor of the Second Church in Boscawen.* pp. 24.

DR. WOOD was born in Mansfield, Conn. May 11, 1752. He was the eldest of thirteen children, and was in his infancy dedicated to God by his parents in baptism. He seems to have received permanent religious impressions when about five years of age. Thenceforward he aimed to keep the Sabbath holy, to meditate on the character of God, to avoid contention with his brothers and sisters, and to honor his father and mother. At a tender age, his mind became deeply impressed with the importance of the work of the ministry. When he was in his fourteenth year, his father removed to Lebanon, N. H., then a wilderness, where he might provide land for his children. There were in the place no church, no minister, and no schools. A church was, however, soon formed, Rev. Isaiah Potter settled as a pastor, and the subject of this notice united with the church, and was its youngest member. When he was twenty-two years of age, he commenced his preparatory studies for college, under the care of Mr. Potter. In August, 1775, he entered Dartmouth college. Though his pecuniary means were very limited, yet, by the most rigid economy, he left college without any serious embarrassment, and graduated in course, August, 1779. His high reputation in his class of seventeen members is attested by his delivery of the valedictory oration, which was printed and read with much pleasure, as being in that day a rare production on the importance of education.

Mr. Wood was licensed to preach the gospel, Oct. 13, 1779, about seven weeks after he graduated. In 1780, he was married to Miss Eunice Bliss, daughter of Mr. Hezekiah Bliss of Lebanon. On the 17th of Oct. 1781, he was ordained as pastor of the Congregational church in Boscawen, and minister of the town. In 1782, an interesting

revival of religion was experienced, which greatly changed the face of society. Owing to a combination of circumstances, his civil contract with the town was dissolved in 1802, though his pastoral relation to the church still continued. A society was soon formed in connection, fixing the field of his labors in the eastern part of the town. In the western part, a second church and society were formed, and Mr. Price ordained pastor in Sept. 1804.

In 1820, the degree of D. D. was conferred on Mr. Wood by Dartmouth college. On the 17th of Oct. 1831, he preached his half-century sermon. Some of the facts stated in it were the following: "Ten revivals of religion, four or five of them extensive; 480 added to the church by profession, 205 males, 275 females; 109 removed their relation; 119 died; 30 excommunicated, and 328 remain; 825 baptisms, of whom 100 were adults; and 212 marriages." Dec. 5, 1832, Rev. Salmon Bennett was installed as junior pastor with Dr. Wood. In four years, the dismissal of Mr. Bennett left Dr. Wood, at 84 years of age, the sole pastor of the church.

From his settlement in the ministry, Dr. Wood became an active promoter of learning. He early made an effort to establish an academy; but failing in this, he obtained a well-chosen library. He made two donations to the town of \$50, for literary purposes, though for the first twenty years of his ministry, his salary did not exceed \$234, and the parsonage income, and for the last thirty-five years, not more than \$230, with freedom from taxation. During twenty years from 1809, he officiated gratuitously as superintendent of schools. In 1827, he gave a very generous contribution for the founding of Boscawen academy. The shingles with which the edifice is covered were made by his own hands. When Dr. Wood was settled, there were but few grammar schools and academies. He therefore immediately began to prepare men for college, and continued the practice for more than fifty years. About one hundred of his pupils entered college, nearly fifty of whom became ministers of the gospel; twenty became lawyers, seven or eight physicians, and the rest merchants, teachers, &c. His pupils have been found in the pulpit, at the bar, on the bench, in the hall of legislation, in the executive chair of New Hampshire, in the house of representatives, and senate of the United States. Among them are the names of Ezekiel and Daniel Webster. The affection and veneration of his pupils, however elevated, were uniformly and most strongly expressed to their early tutor. To four of his pupils, Dr. Wood gave their whole support to carry them through college; fifteen others were aided in part; and he fitted four for the ministry without sending them to college. Like the Education Societies of the present day, Dr. Wood has had, at times, nearly \$1,000 circulating among, or passing from one to another of his beneficiaries. About fifty young men and women resorted to Dr. Wood at different times for instruction preparatory to school-keeping. Having no children of his own, he brought up many adopted children, nearly all of whom became pious while resident in his family. His constitution was so sound and his habits of temperance and exercise so good, that, from the time he commenced preaching till he was seventy years old, he lost but three Sabbaths by sickness. It was his uniform practice to write his sermons (though not in full) at the beginning of every week. This revered and excellent minister slept in Jesus Dec. 24, 1836, aged 85. Many other facts respecting his most useful life may be found in the instructive discourse of Mr. Price.

## 2. Notice of Rev. Samuel Hidden.

Died at Tamworth, N. H. Feb. 13, 1837, Rev. Samuel Hidden, for forty-five years pastor of the Congregational church in that place, and about 77 years of age. He was born in Rowley, Essex county, Mass., Feb. 22, 1760, and was the eldest of eight children. From the age of 9 to 17, he was employed in a tavern. After this, he was for eighteen months a soldier in the revolutionary army. On his return, he supported his

father's family by shoe-making in winter, and by working on a farm in summer. Attending a commencement at Hanover, N. H. he was so much pleased, that he determined to acquire a public education. In 1787, he entered Dartmouth college, where he became pious in his second year. He studied theology with the Rev. Mr. Smith, of Gilmanton, was licensed Oct. 4, 1791, and ordained pastor of a church at Tamworth, (which was organized the same day,) Sept. 12, 1792. The exercises were performed on a *rock*. His first sermon was preached in a *barn*. A meeting-house was built in 1793. In the forty-five years of Mr. Hidden's ministry, 503 additions were made to the church, and 800 funerals were attended. For more than thirty years, he bestowed considerable labor in Sandwich, Ossipee, and Eaton, where there was no Congregational minister. He also took great interest in schools. Not long before his death, he mentioned the names of 162 persons who had been under his instruction, of whom eight became ministers, five lawyers, and fifteen physicians. The last days of Mr. Hidden were eminently happy, and his exit triumphant. He had been abundant in labors, prompt, affectionate, familiar with the Scriptures, willing to make self-denial for the good of others, pertinent and scriptural in prayer, and an eminently godly man.

3. *An Historical Address, delivered before the Citizens of the Town of Dedham, Mass., Sept. 21, 1836, being the second Centennial Anniversary of the Incorporation of the Town. By Samuel F. Haven. pp. 79.*

The settlement of Dedham (first called "Contentment") was begun, it is supposed, in 1635. The people of Watertown and Roxbury had leave from the general court to remove thither as early as May. The Indians of the place had been nearly all carried off by the small-pox a year or two previously. The first recorded public meeting was on the 15th of May, 1636. Among the first settlers were Ezekiel Holliman, who founded the first Baptist church in Providence, and baptized Roger Williams, John Dwight, the progenitor of president Dwight, and Richard Evered the ancestor of governor Everett. The town was incorporated Sept. 10, 1636, O. S., and its name changed from Contentment to Dedham. Among the emigrants to Dedham, in the next year, were eleven ministers, of whom were Thomas Carter, afterwards of Woburn; Ralph Wheelock, ancestor of the founder of Dartmouth college; Henry Phillips; John Morse; Timothy Dalton, afterwards minister at Hampton, N. H.; and Mr. John Allin, who became pastor of the church which was formed in Dedham, in 1638. The first inhabitants of Dedham were public spirited, frequent in donations to Harvard college, and in their anxious efforts to procure a good school among themselves, they did not stint their appropriations to a single winter or summer, but voted £20 a year to be paid for eleven years together, the least sum for any one year, and to be increased as circumstances might render it practicable. The town prospered to a degree hardly equalled by any other plantation in the colony. In 1645, the Dedham rate was one-fourth greater than that of Concord, whose beginning was one year earlier. One portion of the town, which had been early occupied, received, in 1650, a distinct incorporation, under the name of Medfield. A place called Wollomonopeag became, in 1673, the town of Wrentham. In the western part of Dedham was the Natick tribe of Indians, where afterwards was the town of Natick. Dedham also gave birth to Needham, Bellingham, Walpole, Franklin, and Dover.

A great variety of interesting and curious facts will be found in the Address of Mr. Haven. He remarks, that he has purposely omitted to dwell on the ecclesiastical history of Dedham, as it is intended to commemorate the close of the second century from the organization of the church.



4. *A Centennial Discourse ; delivered before the South Church and Society, in Dedham, Mass., June 26, 1836. By Calvin Durfee, A. M., Pastor of the Church.* pp. 44.

The first church in Dedham, which is said to have been the fourteenth that was organized in New England, was gathered Nov. 8, 1638, consisting of eight members. The south parish was set off from the town, Sept. 2, 1728; and confirmed by the general court, Nov. 1730. A part of the west parish was then included, but it was soon restored by a committee of the general court to the first parish. On the 23d of June, 1736, a church was organized consisting of fifteen male members. On the 30th of June, Mr. Thomas Balch was ordained pastor. He continued in the ministry, in this parish, thirty-six years and a half, and died Jan. 8, 1774, in the 63d year of his age. He was born at Charlestown, Oct. 17, 1711, and was graduated at Harvard University in 1733. He was highly esteemed as a Christian and a minister. During his ministry, 171 persons were admitted to the church, 637 baptized, 148 couples married, and 245 persons died. His successor, Mr. Jabez Chickering, was ordained July 3, 1776. He was born in Dover, Nov. 4, 1753; graduated at Harvard in 1774, and died March 12, 1812, in his 59th year, having been pastor of the church between thirty-five and thirty-six years. During his ministry, 78 were added to the church, 351 baptized, 203 couples married, and 282 persons died. His successor was Mr. William Cogswell, a native of Atkinson, N. H. and a graduate of Dartmouth college, in 1811. He was ordained April 26, 1815, was appointed general agent of the American Education Society in 1829, and secretary of the society in Jan. 1832. He was dismissed from his pastoral charge Dec. 16, 1829, on the day in which his successor, Mr. Harrison G. Park, was ordained. During Dr. Cogswell's ministry, 78 persons were admitted to the church, 125 were baptized, 78 marriages were solemnized, and 120 persons died. Mr. Park was dismissed at his own request, and has since become pastor of a church in Danvers, Mass. Rev. Calvin Durfee, previously pastor of a Presbyterian church in Hunter, N. Y., was installed as the successor of Mr. Park, March 2, 1836. From the organization of the church, 371 have been admitted as members, 1,144 have been baptized, 436 marriages have been solemnized, and 711 persons have died. Within the last 100 years, 11 born in the parish, have received a liberal education. Mr. Durfee's sermon contains a variety of additional, important facts, which we cannot here quote.

5. *The Thirteenth Annual Report of the American Sunday School Union, May, 1837.* pp. 119.

The number of auxiliaries of this Union is 168, of schools, 2,154, of teachers, 24,024, of scholars, 169,448, of teachers who made profession of religion last year, 782, of scholars do. 1,776, number of volumes in libraries, 201,929, donations during the year, \$34,035 54, the amount received for books sold, \$39,268 04, unexpended balance, \$2,832 47, total, \$76,136 05. The number of volumes printed in the year was 890,662, of infant school lessons, pamphlets, journal, etc. 94,600, making about 62,000,000 of pages.

6. *Twenty-Third Annual Report of the American Tract Society, Boston, May, 1837.*

Receipts for the year, \$31,109 57, expenditures, \$31,109 57, of which, \$1,932 93 were from Maine, \$2,006 66 from New Hampshire, \$1,053 53 from Vermont, \$9,082 34 from Massachusetts, and \$14,353 05 from publications sold. For foreign distribution, \$10,000 were raised. The American Tract Society, at New York, have received during the year (including the receipts of the society at Boston) \$130,000, exceeding those

of the previous year by more than \$25,000. For printing books for the blind, \$1,000 were appropriated. The number of bound volumes circulated was 230,000. Forty-three new publications have been stereotyped during the year, making the whole number now on the society's list, 869. This society, and institutions aiding it, issue publications in 56 different languages. The whole amount of gratuitous distribution is 10,867,616 pages. The number of pages circulated last year is nearly 97,000,000, and the whole number circulated during the twelve years of the society's existence, is 800,000,000, exclusive of its foreign circulation, for which it has paid \$135,000.

7. *The Eleventh Annual Report of the American Home Missionary Society, presented by the Executive Committee, May 10, 1837.* pp. 114.

During the year ending May 10, 1837, the society have aided in the support of 810 missionaries and agents, of whom 764 have been employed in the United States and Territories, 22 in Upper and Lower Canada, and 24 in France in co-operation with the French Evangelical societies of Paris and Geneva. The number of congregations, missionary districts, and fields of agency thus supplied, in whole, or in part, during the year, has been 1,025, and the amount of ministerial labor performed has been 554 years. The number reported as added to the churches aided, allowing for the imperfection of some of the reports, is about 5,933, of whom 3,752 were on profession of their faith. The whole number received into the churches, on profession of their faith, during the society's operations, falls but a little short of 40,000. The expenditures of the society during the last year were about \$100,000. The receipts were about the same.

8. *Divine Economy in raising up great Men; a Sermon, delivered before the Trustees of the Columbian College, D. C. with an Obituary Notice of its principal Founder, the Rev. Luther Rice. By Stephen Chapin, President of the College.* pp. 24.

Mr. Rice was born in Northborough, Mass., March 25, 1783. He graduated at Williams college in 1810. While in college, he deliberately made up his mind to preach the gospel to the heathen. "Thus," says his brother, "it is most clear that the idea of a foreign mission originated with him alone, there being no kindred soul with him in college at that time."\* August 8, 1812, Mr. Rice sailed on a mission to India. Soon after his arrival, he changed his views on the subject of baptism. He soon returned to this country, and endeavored to excite the attention of the Baptist churches to the claims of foreign missions. Very much by his exertions, "The General Missionary Convention of the Baptist Denomination in the United States of America" was formed May 18, 1814. From this period up to 1826, he was the general agent of the Board. From 1826 till his death, he devoted himself to sustain and endow the Columbian college. "He was the grand agent," says Dr. Chapin, "in the hand of God, of first kindling the spirit of foreign missions in our connection; so that his life, emphatically, marks the era of foreign missionary efforts in the Baptist churches in this country. Before he travelled, and prayed, and preached among them, they were all asleep on this subject. He too led the way in the formation of very many foreign and domestic missionary societies."

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\* Mr. Rice entered Williams college in 1807. In 1808, he expressed his feelings in respect to foreign missions. S. J. Mills joined Williams college in the spring of 1806, and almost immediately began to communicate his feelings on the subject of missions to two or three of his fellow-students. In the summer or autumn of 1807, Mills, Hall, Richards, and two or three others, often repaired to the banks of the Hoesac to pray and converse on the subject.

The first part of Dr. Chapin's sermon is an eloquent exposition of the text: "I have made thee a great man, like unto the name of the great men that are in the earth;" the latter part is occupied in delineating the character and labors of Mr. Rice.

9. *The Condition and Prospects of our Country; a Discourse delivered in Belfast, Me., on Fast Day, April 20, 1837. By Silas McKeen, Pastor of the First Congregational Church in Belfast.* pp. 29.

The preacher commences with some remarks on intemperance, Sabbath-breaking, profaneness, slave-holding, and licentiousness. He then argues, that we shall seek in vain for remedies for these and other evils, in our civil rulers and magistrates, in the public press, in the church, or in our family-circles and domestic altars. There is no hope for our country but in God. In him alone we must trust. We commend this sermon to our readers as one of more than ordinary value. The style is spirited, and the subject opportune.

10. *Temporal Prosperity; an Address delivered before the Concord Temperance Society, March 30, 1837. By Rev. Nathaniel Bouton.* pp. 22.

The subject of this address is "The Moral Conditions on which Temporal Prosperity is secured." By moral conditions are meant, such habits as naturally tend to produce property sufficient for one's comfortable support, respectability of character and domestic happiness. The conditions of temporal prosperity mentioned are, industry in some lawful calling, honesty, prudence, and sobriety. The last named includes the renunciation of wasteful pleasures, extravagance in dress, furniture, equipage, etc., all profligacy and licentiousness, and all inordinate indulgences of the appetite for food and drink. The reasoning of the sermon is clear and conclusive. Many impressive facts are stated in the way of illustration.

11. *The Antidote, or Revelation defended, and Infidelity repulsed; in a Course of Lectures. By George Coles.* Hartford: P. Canfield. 1836. pp. 395.

These lectures are on the following subjects. The Pentateuch, the historical books of the Bible, the poetical books, the prophetic books, inspiration of the Scriptures, wisdom of believing, folly of infidelity, total depravity of human nature, atonement, divinity of Christ, divinity, etc. of the Holy Spirit, the trinity, the resurrection of Christ, an introductory lecture and a miscellaneous discourse. Most of the lectures were delivered in the Methodist church in Poughkeepsie, N. Y. in 1834. They also have reference to some things in an infidel publication, called "The Herald of Reason and Common Sense." Recommendations of the work are prefixed from bishop Brownell, the late Rev. Dr. Davis, president Fisk, Mrs. Sigourney and others. Great earnestness, directness and vigor characterize such parts of the volume as we have read. Many interesting and apposite facts and anecdotes are introduced. We are glad to learn that the respected author, who is now one of the editors of the New York Christian Advocate and Journal, is about to issue a second edition.

12. *An Address, delivered before the Trustees, Faculty, and Students of La Fayette College, Easton, Pa. By William Rawle.* pp. 24.

The original charter of La Fayette college, of the 9th of March, 1836, provided, that in addition to those branches of education which are usually taught in our higher seminaries of learning, the students should be instructed in military science, tactics and engineering. The plan, however, did not succeed. By a supplement to the charter of the 27th of April, 1832, the trustees were authorized "to dispense with the maintenance and observance of military discipline, and with the teaching of military science and



tactics, and civil and military engineering." From that period the institution has steadily advanced in usefulness and respectability. By the liberality of a few individuals and the bounty of the State, elegant and commodious buildings have been erected on a spot of great natural beauty. The address of Mr. Rawle is tasteful and classic, and the sentiments which he advances sound and important.

13. *Terrible Tractoration, and other Poems. Third American Edition.* Boston. 1836. pp. 264.

Mr. T. G. Fessenden, the author of this volume, has long been known as the intelligent editor of the *New England Farmer*, and author of various works relating to agriculture, horticulture, etc. He is also a favorite poet among the farmers. The origin of the principal poem in this volume is as follows. In 1801, the author, being in London, became acquainted with Mr. B. D. Perkins, proprietor of a patent right for making and using certain implements called Metallic Tractors. These were said to cure diseases in all or nearly all cases of topical inflammation, by conducting from the diseased part the surplus of electric fluid, which, in such cases, causes or accompanies the morbid affection. At the request of that gentleman, Mr. Fessenden undertook to make the Tractors the theme of a satirical effusion in Hudibrastic verse. He does not confine himself, however, to topics connected with the Tractors. He makes use of them as the title and apology for a poem, in which he essays to paint

— "every idle thing  
Which fancy finds in her excursive flight."

Favorable notices of the poem were given in many of the periodical publications of the time in which the first and second editions appeared; one was written by Daniel Webster, and published in the *Monthly Anthology*. We see no reason to dissent from these favorable opinions. We are glad that a third edition is called for, which gives the author an opportunity to shoot some of the follies which were flying in 1836.

14. *Addresses delivered by appointment, before the Professors and Tutors of Marion College, Mo. December, 1836.* pp. 23.

The several departments of Marion college, theological, collegiate, and preparatory, being so far separated as to render a very frequent intercourse of the professors with each other impracticable, it was determined during the last summer to establish a monthly meeting of all the professors connected with the institution. The addresses contained in this pamphlet were delivered at this meeting. The first is by the president, Rev. William S. Potts, on the "Obligations of Professors in Christian Colleges;" the second is on "Physical Education," by the Rev. H. Hayes, principal of the preparatory department. Mr. Potts has some very good and seasonable remarks on the dangers to personal piety which beset a college officer, and on the importance of his being supremely and tenderly interested in the religious condition of those under his care. Mr. Hayes urges various considerations in favor of the manual-labor system adopted at Marion college, and the ways in which it can be made most useful to the institution.

15. *A Farewell Discourse, preached on the first Sabbath in May, 1836, by Rev. George Trask, to his late Charge in Framingham, Mass.* pp. 29.

Mr. Trask illustrates, in this discourse, the importance of a faithful exhibition, and a cordial reception of moral and divine truth. A number of the more important doctrines of the gospel are mentioned, which constitute divine truth. Some preceptive duties growing out of these doctrines are then illustrated. The last subject of consideration is the happy effects resulting to churches from giving truth a cordial reception. Mr. Trask was pastor of a church in Framingham nearly seven years.

16. *The Penalty of the Divine Law; a Sermon preached in Westhampton, Mass. by the Rev. Horace B. Chapin, Pastor of the Church.* pp. 20.

This is a plain and solemn discourse from the text: "The soul that sinneth, it shall die." The particulars discussed are, the nature of the law of God, man's capacity and obligation to obey it, the kind of death threatened in the text, the nature of the penalty, and the duty of submission to the penalty.

17. *An Address at the Interment of Robert Ralston, Esq. Aug. 13, 1836. By Ashbel Green, D. D. Philadelphia.* pp. 23.

Mr. Ralston slept in Jesus in the seventy-fifth year of his age. He was long one of the most eminent merchants of Philadelphia, and one of the most eminent Christians in the land. "In the busiest period of his mercantile life," says Dr. Green, "and there was a period, and not a short one, when there was probably not a busier man than he, in this city—still, *one hour* of closet devotion in the morning, taken, if necessary, from his sleeping hours, was his indispensable preparation for meeting his business engagements, the bustles and temptations of the world." "For fairness in dealing, punctuality in all his engagements, and an accurate knowledge of accounts, he had no superior." "Like his divine Master, he went about doing good. Wherever he went, on a visit or on a journey, he was constantly looking out to see what good he could do; and I have known the complete repair of a dilapidated church, which I passed with him on a journey, to be effected by a subscription which he set on foot in its neighborhood, and headed with a liberal donation. When only taking a ride for air and exercise, I have seen him, I know not how often, drop a tract from a bundle, which he carried for the purpose, that it might be picked up by a foot-passenger, whom he had espied coming towards us at a short distance." "On the whole, when it is considered that he has been a liberal pecuniary donor to all objects of Christian benevolence for fifty years in succession, although his largesses, in particular instances, may have been exceeded by those of others, yet, taking the whole of his life into view, it is probable that no individual in this city has given more money than he, perhaps not as much, to objects of piety and humanity." Mr. Ralston was a warm and most beneficent friend to all our great Christian charities. He manifested particular interest in the Philadelphia Bible Society, and in the American Board of Commissioners for Foreign Missions.

#### 18. *Public Libraries.*

The North American Review, for July, 1837, contains an article on libraries, prepared, we understand, by Mr. George W. Greene, American consul at Rome. Many of the facts are derived from a Statistical Essay, by Adrien Balbi. The immediate object of Balbi is, a description, historical, statistical, and bibliographical, of the public and private libraries of Vienna. In the course of this, he has entered into an examination of the literary and numerical value of the principal libraries of ancient and modern times, and given a succinct and lucid exposition of the principles upon which calculations of this kind should be based. No one of the libraries of the first class, now in existence, dates beyond the fifteenth century. The Vatican did not deserve the name of a library before the reign of Martin the Fifth, by whose order it was removed from Avignon to Rome in 1417. Including the Vatican, and the libraries of Vienna, Ratisbon, and the Laurentian of Florence, which are a few years anterior to it, no less than ten were formed between the years 1430 and 1500. These libraries began with a small number of printed MSS., sometimes with and often without any printed works. In 1455, the Vatican contained 5,000 manuscripts; in 1685, 16,000, and 25,000 printed books, and in 1789, about 50,000 MSS., and 40,000 printed volumes.

The Royal Library of Paris, was formed in 1595. In 1660, it contained but 1,435 printed volumes. In 1736, the number of printed volumes and MSS. was raised to 16,746. In the next eight years the library was nearly doubled. In 1800, it was augmented to more than 100,000. In most cases, the chief sources of these augmentations have been individual legacies and the purchase of private collections. The principal libraries of Europe now depend upon their respective endowments, and upon the laws made by government in their favor. In France, every publisher is bound by law to deposit at the Royal Library a certain number of copies of every work that issues from his press. A similar law entitles the imperial library of Vienna to one copy of whatever is published in the Austrian dominions. Thus the annual increase of these institutions is not only immense, but keeps pace with the progress of the press, and is gradually transforming them into permanent depositories of the annual intellectual harvest of the nation. The following table from Balbi shows the annual appropriations for some of the principal libraries of Europe. The expenditure of the Royal Library of Paris is not given, with the exception of the cabinet of prints.

	<i>Francs.</i>		<i>Francs.</i>
Bodleian, Oxford,	75,000	University, Bologna,	10,385
Imperial, Vienna,	47,500	Royal, Dresden,	10,000
Royal, Berlin,	29,680	University, Padua,	5,000
Advocates, Edinburgh,	25,000	Marcian, Venice,	5,000
University, Göttingen,	20,000	Prints at Paris,	15,000
Royal, Madrid,	14,000		

The following table gives the salaries of the officers of the Vienna library.

	<i>Francs.</i>		<i>Francs.</i>
Prefect,	12,500	Second Under Keeper,	2,000
First Keeper,	10,500	Third " "	1,750
Second " "	5,000	Fourth " "	1,500
Third " "	3,500	Aspirant,	1,000
Fourth " "	2,500	Three attendants, each	500
First Under Keeper,	2,250		

#### COMPARATIVE VIEW OF THE GREAT LIBRARIES OF ANCIENT AND MODERN TIMES.

<i>Cities.</i>	<i>Libraries.</i>	<i>Vols.</i>	<i>MSS.</i>
Paris,	Royal,	626,000	80,000
Munich,	Central,	540,000	16,000
St. Petersburg,	Imperial,	432,000	15,000 ?
Copenhagen,	Royal,	410,000	16,000 ?
Vienna,	Imperial,	284,000	16,000
Berlin,	Royal,	280,000	5,000
Peking,	Imperial,	280,000	
Dresden,	Royal,	260,000	2,700
Göttingen,	University,	250,000	5,000
London,	British Museum,	220,000	22,000
Oxford,	Bodleian,	200,000	25,000
Wolfenbüttel,	Ducal,	200,000 ?	4,500
Madrid,	Royal,	200,000	2,500
Paris,	Arsenal,	186,000	5,000
Stuttgart,	Royal,	174,000	1,800
Milan,	Brera,	169,000	1,000
Naples,	Bourbon Museum,	165,000	3,000
Florence,	Magliabecchiana,	150,000	12,000



<i>Cities.</i>	<i>Libraries.</i>	<i>Vols.</i>	<i>MSS.</i>
Breslau,	University,	150,000	2,300
Munich,	University,	150,000	2,000?
Edinburgh,	Advocates,	150,000	6,000
Jeddo,	Sjogoun,	150,000?	
Miako,	Mikado,	150,000?	
Alexandria,	Largest Ptolemaean,	110,000?	
Tripoli, in Syria,	Kadis,	110,000?	
Cairo,	Caliphs,	110,000?	
Alexandria, destroyed by Arabs,		100,000?	
Rome, Ulpian, founded by Trajan,		100,000?	
Cordova,	Caliphs,	100,000?	

The interrogative point is affixed to those numbers which Balbi considers doubtful. In the MSS. of the British Museum, the 19,093 charters, diplomas, and original documents are not comprised. The estimates in respect to the libraries of Japan, are derived from the statements of Siebold, whom Balbi terms, "learned and conscientious." The Japan libraries are divided among the princes, the nobles, and the monasteries. Besides the works printed within the empire, they contain a large number of ancient and modern Chinese books, together with many rare MSS. in Japanese and Chinese, maps, topographical plans, and sketches in natural history.

The Royal Library, in Paris, is the largest in existence. It had,	<i>Vols.</i>
in 1822,	605,000
Augmentation by public sales and foreign purchases,	36,000
Augmentation through the French press, 57,500 vols. of works, 5,750 vols. of bound pamphlets,	63,000
	<hr/> 704,000

This number should be raised to 706,000 on account of the department of prints.

The library, at Cambridge, in this country, has 40,000 volumes of printed works. In the department of American history, it is the richest in the world. The Philadelphia library is estimated at about 42,000. The Spanish department is uncommonly complete. The New York Athenæum has 25,000 volumes. The library of Congress has 25,000. The law part of it is particularly valuable. The libraries of the Andover and Lane theological seminaries contain excellent selections of books printed in Germany. The congress of the United States have purchased the papers of Washington and Madison. The library of count Boutourlin, which has been recently offered to congress, contains 24,000 volumes. The count was among the most industrious and intelligent book-collectors in Europe. Nearly every article was a personal purchase. His profound knowledge of bibliography secured him from imposition. The purchase of a private library, which had been originally formed after the suppression of some of the old convents of Tuscany, gave him the basis of his new collection. The catalogue is divided into classes. The MSS. compose 244 articles, some of them of great value. The texts of the Greek and Latin classics, contained in some of the editions, enjoy an authority equal to that of the most precious MSS. The library contains 386 articles of the Aldine press, a name which stands higher than that of any other in the history of printing. Every part of the library is in the highest state of preservation.

## MISCELLANIES.

*Book Trade between England and France.*—The number exported from France to England were in

Years.	Vols.	France.
1821	81,127	407,534
1825	178,366	914,528
1830	108,897	554,545
1832	84,954	435,328

Exportations from England to France,

1821	19,086	110,375
1825	19,036	132,144
1830	12,714	154,276
1832	19,682	131,318

According to this table, the number of volumes exported from France to England every year, may be averaged at about 100,000, while Great Britain has exported only 18,000. This disproportion is owing to the facts, that German and Italian books are principally transmitted to England through Paris, that French booksellers reprint a great number of English works, which are sold on the continent at a much cheaper rate than English books printed in England, and that translations of English books in France are much more numerous than translations of French books in England.

*British Possessions in North America.*—Newfoundland was colonized in 1583; Nova Scotia in 1623; New Brunswick in 1630; Hudson Bay and North West Territory in 1670. Cape Breton was conquered in 1758; the Canadas in 1759. The total population of these colonies is estimated at only 1,819,000 souls, while their area in square miles is stated at not less than 4,174,490; of which the North West Territory, surrounding Hudson's Bay, contains about 3,700,000 square miles, with an estimated population of not more than 500,000.

*Rev. Dr. Thomas M'Crie.*—Dr. M'Crie died at his house in Edinburgh, Aug. 5, 1835, aged 63. He received his academical education at the university of Edinburgh, and his theological with Rev. Archibald Bruce, the theological professor in connection with the General Associate Synod. In 1806 he separated from that synod, and joined Mr. Bruce and others in founding what was called the Constitutional Associate Presbytery. In 1812, Dr. M'Crie published his *Life of John Knox*. In 1819, appeared his biography of Andrew Melville, in which is fully illustrated the formation of the kirk of Scotland, and the peculiarities of the Presbyterian establishment. In 1825, he published memoirs of Mr. William Veitch and George Bryson; in 1827, *History of the Progress and Suppression of the Reformation in Italy*; and in 1829, a similar *History of the Reformation in Spain*. He had been for several years engaged on a *Life of Calvin*, which will probably be edited by his son. In plain, straight-forward and discriminating views of human affairs and characters, Dr. M'Crie has been surpassed by few, if any, historians. His impartiality, candor, and unaffected desire to investigate the truth, give a peculiar value to his productions.

*Inscription.*—The following inscription was observed on a sun-dial in Normandy, "Soli Soli Soli." The meaning probably was this: "To the only sun of the earth."

*Revelation.*—Those who object to revelation on the ground of its being above human comprehension in many respects, would probably have treated it no better if the case had been reversed. They would then have objected to its very simplicity; and argued, that what was not above human comprehension, might have been produced by man, and therefore all presumption was against the idea of a supernatural origin.

*Writing Sermons.*—The custom of writing sermons is said to have originated in the reign of Henry VIII., when such of the clergy as were licensed to preach, were so frequently molested on account of their expressions, that they adopted the practice, in order to refute malicious or erroneous accusations.

*Knox.*—It is not generally known, that a son of John Knox was a minister in the church of England. His name was *Eleazar*, and he was ordained one of the preachers of the university of Cambridge.

*English tongue.*—As an instance of the difficulty which foreigners find in pronouncing the English language, one has only to observe the seven following words, which are all spelt alike, but which differ widely in their pronunciation. Through, bough, dough, tough, cough, the surname Gough, and the Irish lough, (pronounced loch.)

*Circulation of some of the London Papers.*—From January to June, 1835, inclusive, there were circulated of the Albion and Star, 130,000; Courier, 247,000; Globe and Traveller, 483,000; Morning Advertiser, 642,250; Morning and Evening Chronicle, 953,500; Morning Herald and English Chronicle, 1,187,005; Morning Post, 367,000; Public Ledger, 68,500; Standard, (including St. James's Chronicle, London Packet and London Weekly Journal,) 865,000; Sun, 395,000; the Times and Evening Mail, 1,406,997; True Sun, (and Weekly True Sun,) 229,000. The preceding are daily papers. Some of the weekly papers of large circulation are the following: Weekly Despatch, 815,000; Age, 275,000; Bell's Weekly Messenger, 308,500; Bell's New Weekly Messenger, 133,000; Examiner, 91,300; John Bull, 128,090; London Gazette, 70,000; Literary Gazette, 13,850; Patriot, (religious,) 75,000; Record, (religious,) 128,000; Sunday Times, and Essex and Herts Mercury, 200,000; Spectator and Municipal Corporation Reformer, 63,000; Satirist, 83,000; Watchman, 70,000.

*Petitions.*—The number of petitions presented to the parliament in 1835, was 4,061. They were on 363 different subjects.

*Maynooth College.*—This celebrated Irish Catholic Institution received from parliament, in five annual grants, £44,690. The salaries of the prefect of the Dunboyne establishment, the first, second, and third professors of theology, the professor of sacred Scripture and Hebrew, were, each, £122. The professors of mathematics and experimental philosophy, of logic, metaphysics and ethics, of rhetoric, of humanity, of English and French elocution, and of Irish elocution, received each £112. The professor of declamation has, for about a month, each year, £21.

*Literary Statistics.*—During 1834, there were imported into *Russia* 300,000 volumes in foreign languages, which is 20,000 more than in 1833. There were published 728 national works, and 116 translations, exclusive of 48 periodicals. In these publications are not included 113,200 copies of different books for instruction. In *England*, the commercial value of literary works amounted in 1823 to the sum of £334,450, and in 1833 to £415,300; and adding to it the amount of daily and weekly journals, reviews and magazines, the general sale of English literature in 1833 may be estimated at £2,420,900. In *France*, the number of literary productions, which, it appears, quadrupled itself from 1814 to 1826, increased two-fold from 1826 to 1828. In this period, the



number of works published in France was 7,616; in 1830, 6,739; in 1831, 6,063, and in 1833, 7,011. In *Germany*, the annual sale of books amounts to 21,500,000 francs, or £300,000 sterling. About 40 years ago, Germany contained only 300 bookselling establishments; in 1833, the number had increased to 1,094. In valuing the population of the different circles of the confederation at 38,266,000, we may reckon one library to 122,222 inhabitants; while in Prussia, the proportion is one to 33,899.

*Miles Coverdale's Bible.*—In the British Museum there is a copy of this Bible in excellent preservation, small folio, black letter, with many curious engravings. After the books of the Old and New Testaments, those of the Apocrypha are inserted, with this introduction: "The bokes and treatises, which amonge the fathers of olde are not retened to be of like authoritie with the other bokes of the Byble, neither are they founde in the canon of the Hebrew." The copy of Coverdale in the Chapter library at Gloucester is in better condition than most of those in other public libraries. Of the seven mentioned by Dr. Cotton, that in the British Museum is the only one that has the title-page.

*The English Language.*—Professor Dale, in an introductory lecture in King's College, London, said, that the English language, though abounding with irregularities which set all system at defiance, was still, in its operation, equal to the Latin, and, in its copiousness, not inferior to the Greek; it was a language resembling an anonymous metal, which the ancients called *as Corinthium*, a language which, like the British Constitution, was a mixture of discordant elements. Though made to accord with the Latin, its genius and structure were much more similar to the Greek. In proof of this statement, Prof. Dale read various extracts from Shakspeare, showing, that even the vulgarisms of the present day were, in the time of the immortal bard, in constant use among the nobility.

*London City Mission.*—At a late meeting of the Society, a report of proceedings from May to November was read, of which we subjoin an abstract:—

Sixty agents are employed, one of whom devotes his attention chiefly to the Jews, two among the Welsh on the south side of the Thames, and one among seamen.

All the agents visit from house to house, and, in some cases, from room to room; in districts which contain about 136 courts, alleys, and portions of streets. The number of houses assigned to them is 15,778, which are inhabited by 23,976 families: 100,642 visits have been paid, 10,432 of which have been to the sick poor: this is a great increase on the six months preceding, when the visits were 43,962, of which 3,856 were to the sick poor. About 42,600 hours have thus been spent during the last six months.

The results have been of the most cheering kind: the thoughtless have been impressed and awakened: the drunkard and profligate have forsaken their evil ways: the neglected have been sought out: the afflicted have been comforted; and upward of thirty wretched females have been rescued from profligacy, and introduced to different asylums, or restored to their friends.

No fewer than 1,912 meetings have been held for prayer, at which many have attended who were previously neglecting their souls, and living without God and without hope in the world. Several hospitals, workhouses, lodging-houses, and large manufactories have been visited, and meetings held for conversation, for prayer, and for reading the Scriptures.

Since May last, 127,695 tracts have been given away, which have been the means of effecting great good: tracts to the value of 100*l.* have been granted by the Religious Tract Society: 402 copies of the Scriptures have been furnished on loan, and some pleasing instances have transpired of spiritual benefit derived from them.

The present expenditure is between 300*l.* and 400*l.* monthly. During the six months, including a former balance, the receipts amounted to 4,220*l.* 17*s.*, and the expenditure to 3,120*l.* 0*s.* 2*d.*; leaving a balance in the hands of the treasurer of 1,100*l.* 16*s.* 10*d.*

## ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

[From the London Missionary Register, for December, 1836.]

THE receipts of these societies somewhat exceed those of the preceding year, notwithstanding the favorable contingencies of that year.

It is not intended that this list should include any institutions for education, except such as aim on a large scale at the instruction of the people. Excepting various local Bible societies on the continent, the list is tolerably complete of such societies as come within its object.

In some of the American societies which employ missionaries in the back settlements of their own country, no means are afforded of distinguishing the amounts respectively appropriated to foreign and to domestic missions.

Of the total amount given in this list, about £163,956 was the produce of sales of books, by the Bible, Christian-Knowledge, Religious-Tract, and a few other societies, and by the Sunday-school Union. The sales by different American societies amounted to about £29,357.

### ANTI-SLAVERY.

	Years.	Income.	£	s.	d.
American.....	1835-36..	5,824	7	0	
British.....	1835-36..	1,087	11	11	

### BIBLE.

American.....	1835-36..	23,602	5	6	
British and Foreign .....	1835-36..	86,819	8	7	
Edinburgh.....	1835-36..	3,503	13	1	
French Protestant.....	1835-36..	1,038	5	0	
French and Foreign.....	1834-35..	1,154	17	6	
Hibernian.....	1835-36..	4,636	5	0	
Merchant Seamen's.....	1835-36..	515	15	2	
Naval and Military .....	1835-36..	2,570	9	1	
Trinitarian.....	1835-36..	3,346	19	2	

### EDUCATION.

American.....	1835-36..	14,226	1	0	
American Presbyterian.....	1835-36..	10,125	0	0	
American Sunday School.....	1835-36..	15,639	19	6	
British and Foreign School.....	1835-36..	3,144	1	4	
Chinese and Indian Fem. Educ.....	1835-36..	1,164	10	6	
Irish Sunday School.....	1835-36..	3,270	2	0	
Kildare Place .....	1833 ..	4,392	5	7	
Ladies' Negro Children Educat.....	1835-36..	1,488	7	0	
National.....	1835-36..	1,370	14	6	
Newfoundland & British North Ameri- can School.....	1835-36..	2,194	13	7	
Sunday-School.....	1835-36..	279	11	4	
Sunday-School Union.....	1835-36..	8,287	5	6	

### JEWS.

London.....	1835-36..	14,925	12	10	
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### MISSIONARY.

American Board.....	1834-35..	36,751	10	0	
American Baptist.....	1835-36..	14,226	1	6	
American Episcopal.....	1834-35..	5,856	15	6	
American Methodist.....	1835-36..	13,800	16	6	
American Western For. Mis.....	1835-36..	4,500	0	0	
Baptist.....	1834-35..	16,392	2	11	
Baptist (General).....	1833-34..	1,552	1	1	
Berlin.....	1834 ..	1,719	13	4	
Church.....	1835-36..	68,354	10	6	

Church of Scotland .....	1835-36..	4,548	17	7	
French Protestant.....	1835-36..	1,892	0	3	
German Evangelical.....	1834-35..	4,923	0	0	
Gospel-Propagation.....	1834-35..	31,352	0	9	
London.....	1835-36..	55,865	2	11	
Rhenish.....	1833-34..	1,980	10	11	
Scottish.....	1834-35..	4,740	1	6	
Serampore.....	1833 ..	4,212	7	2	
United Brethren.....	1834 ..	13,625	3	9	
Wesleyan.....	1835-36..	62,039	16	2	

### SEAMEN'S.

American Seaman's Friend .....	1835-36..	2,963	14	0	
British and Foreign Sailors'.....	1835-36..	1,924	15	1	
Destitute Sailors' Asylum.....	1834-35..	1,788	14	5	
Episcopal Floating Church....	1834-35..	293	0	0	
Sailors' Home.....	1834-35..	2,123	8	8	

### TRACT AND BOOK.

American Tract.....	1835-36..	21,197	9	6	
American Baptist Tract.....	1835 ..	1,800	1	6	
American Boston Tract.....	1834-35..	5,637	16	6	
Church-of-England Tract.....	1835-36..	497	12	8	
French Protestant Tract.....	1835-36..	833	6	8	
Irish Tract and Book.....	1835 ..	4,123	4	2	
Prayer-Book and Homily.....	1835-36..	2,154	18	8	
Religious Tract.....	1835-36..	62,256	13	11	

### MISCELLANEOUS.

American Colonization.....	1835 ..	11,623	19	0	
British and Foreign Temperance.....	1835-36..	1,631	8	7	
Christian Instruction.....	1835-36..	1,061	17	9	
Christian Knowledge.....	1835-36..	78,473	6	10	
Church Pastoral-Aid.....	1836 ..	2,182	10	4	
District Visiting.....	1835-36..	359	2	3	
European (late Continental).....	1835-36..	1,432	9	5	
Hibernian (London).....	1835-36..	10,412	9	10	
Irish Society of London.....	1835-36..	2,270	0	0	
Irish Scripture Readers'.....	1834 ..	1,856	12	1	
London City Mission.....	1835-36..	2,714	9	8	
Lord's-Day Observance.....	1835-36..	800	12	11	
Metropolitan City Mission.....	1835-36..	82	0	0	
Peace.....	1835-36..	504	18	1	
Reformation.....	1835-36..	2,876	9	6	

Total.....£788,782 16 0

[The list of American Societies is not complete. The funds of the American Tract Society, at New York, include those of that at Boston.]

## REV. JOSEPH WOLFF.

[From the London Missionary Register, for January, 1837.]

A letter from Mr. Wolff to a friend, dated at Suez, on the 4th of May, thus describes his intended journeyings:—

I am going now to Jidda; thence, God willing, cross over to Massowah; and from thence I intend to proceed to the capital of Abyssinia, Gondar, where the Jews called Falasha are residing. After having stopped with them four or five months, and given also Bibles to the Christians, I intend to go to Shoa—thence to Narea or Enerea, where Christians are—and thence to Timbuctoo, and the Cape of Good Hope. Should I not be able to proceed to those places from Narea, I intend to go from Narea to Melinde, Mozambique, and the Cape of Good Hope. And after having proclaimed the tidings of salvation in the Cape, I intend (D. V.) to come again to Bombay, thence to Candahar, Kohan, Yarkand, Orenburg, Kamtschatka, Petersburg, America, Marseilles, and Malta. The journey will take me again three years and four months. Oh! dear friend! it is a glorious office to be made an instrument of preaching the tidings of salvation through all parts of the world: and I know that the gospel is a light which kindles the fire of the love of God, in the sinner's heart, in a manner inconceivable. Let us therefore disregard the censure of the world, and go on exclaiming, CHRIST! THE LIGHT OF VERY LIGHT!

## QUARTERLY LIST

OF

## DEATHS

of Clergymen and Students in Theology.

DAVID SMITH, *et.* 76, Portland, Maine, May 19, 1837.  
DANIEL WESTON, *et.* 73, Cong. Gray, Me. June 28.  
E. KELLOGG, *et.* 39, Meth. Alfred, Me. June 20.

JOSEPH GIBBS, *et.* 27, Cong. Haverhill, New Hampshire, April 11, 1837.

CHARLES W. MILTON, Cong. Newburyport, Massachusetts, May 1, 1837.  
ABIEL HOLMES, D. D. LL. D. *et.* 73, Cong. Cambridge, Mass. June 3.

ROSWELL BARROWS, *et.* 68, Bap. Groton, Connecticut, 1837.

OLIVER LEAVITT, *et.* 55, Palermo, New York, April 3, 1837.

LEWIS SMITH, JR. *et.* 24, Ger. Ref. New York, N. Y. April 6.

JOHN DEMAREST, *et.* 73, New York, N. Y. April 8.

THOMAS G. SMITH, *et.* 80, Dutch Ref. Tarrytown, N. Y. April 10.

PETER LUDLOW, *et.* 40, New York, N. Y. May 6.

E. H. ADAMS, *et.* 40, Cong. Syracuse, N. Y. May 26.

MOSES BURT, *et.* 58, Cairo, N. Y. May 30.

JOHN S. BRENNEMAN, *et.* 24, Ger. Ref. Lancaster, Pennsylvania, March 27, 1837.

HENRY L. RICE, Ger. Ref. Chambersburg, Pa. May 3.

ROBERT M. LAIRD, Pres. Princess Ann, Maryland, March 19, 1837.

WILLIAM FITZHUGH LEE, *et.* 33, Epis. Alexandria, District of Columbia, May 19, 1837.

WILLIAM C. M'ELROY, Pres. Danville, Virginia, May 24, 1837.

ROBERT TUCKER, *et.* 93, Lincoln Co. North Carolina.

SAMUEL W. CALVERT, Pres. Bowling-green, Kentucky, June 19, 1837.

JOHNSON WELCH, Cadiz, Ohio, April 17, 1837.

STEPHEN I. BRADSTREET, *et.* 42, Pres. Cleveland, O. June 9.

EDWIN STEVENS, *et.* 34, Cong. Singapore, Asia, Missionary to China, Dec. 15, 1836.

DAVID WHITE, Cong. Miss. at Cape Palmas, West Africa, Jan. 22, 1837.

JAMES EVERETT, *et.* 51, Epis. Chaplain of the U. S. Ship Constitution, at Port Mahon, Island of Minorca, April 11.

WILLIAM WOODBRIDGE, of Stockbridge, Mass.—WILLIAM P. TUTTLE, of Newark, N. J.—HAMILTON SMITH, of Palermo, N. Y.—and SIMEON S. JOHNSON, of Sweden, N. Y. students at Auburn Theological Seminary, N. Y.—drowned, June 24, 1837.

Whole number in the above list, 30.

## SUMMARY.

AGES.		STATES.	
From 20 to 30.....	3	Maine.....	3
30 40.....	3	New Hampshire.....	1
40 50.....	3	Massachusetts.....	2
50 60.....	3	Connecticut.....	1
60 70.....	1	New York.....	11
70 80.....	4	Pennsylvania.....	2
80 90.....	1	Maryland.....	1
90 100.....	1	District of Columbia.....	1
Not specified.....	11	Virginia.....	1
Total.....	30	Kentucky.....	1
Sum of all the ages specified.....	1,011	Ohio.....	2
Average age.....	53 1-5	North Carolina.....	1
		Foreign.....	3
		Total.....	30

## DENOMINATIONS.

## DATES.

DENOMINATIONS.		DATES.	
Congregational.....	7	1836. December.....	1
Presbyterian.....	4	1837. January.....	1
Episcopalian.....	2	March.....	2
Methodist.....	1	April.....	6
Baptist.....	1	May.....	8
Ger. Ref.....	3	June.....	9
Dutch Ref.....	1	Not specified.....	3
Not specified.....	11	Total.....	30
Total.....	30		

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

SETH SWEETSER, Cong. ord. pastor, Gardiner, Maine, Nov. 23, 1836.

JOSEPH LANE, Cong. inst. pastor, Westbrook, 1st Ch. Me. Dec. 29.

JOHN HAVEN, Cong. ord. pastor, York, Me. Dec.

GEORGE W. FARGO, Cong. inst. pastor, Phillips, Me. Feb. 15, 1837.

JOSEPH UNDERWOOD, Cong. inst. pastor, New Sharon, Me. Feb. 22.

DANIEL SEWALL, Cong. ord. pastor, Chesterfield and Fayette, Me. March 15.

JONAS COLBURN, Cong. inst. pastor, Wells, Me. April 18.

CLARK PERRY, Cong. inst. pastor, Standish, Me. May 11.

B. B. BECKWITH, Cong. inst. pastor, Castine, Me. May 24.

ISRAEL HILLS, Cong. ord. pastor, Lovell, Me. May 31.

CHARLES SOULE, Cong. inst. pastor, Norway, Me. June 7.



L. B. CALL, Bap. ord. pastor, Hopkinton, New Hampshire, April 19, 1837.  
 DANIEL J. NOYES, Cong. ord. pastor, Concord, N. H. May 3.  
 ALANSON RAWSON, Cong. inst. pastor, Roxbury, N. H. May 3.  
 WINTHROP FIFIELD, Cong. ord. pastor, Epsom, N. H. May 10.  
 ANSON SHELTON, Cong. inst. pastor, Raymond, N. H. June 28.  
 SAMUEL H. TOLMAN, M. D. Cong. inst. pastor, Atkinson, N. H. July 5.

AMASA DEWEY, Cong. ord. pastor, Storrsville, Massachusetts, Jan. 11, 1837.  
 JOHN DWIGHT, Cong. ord. pastor, North Bridgewater, S. P. Mass. April 12.  
 JOSIAH BENT, Cong. inst. pastor, Amherst, Mass. April 19.  
 JOSIAH W. TURNER, Cong. ord. pastor, Great Barrington, Mass. April 19.  
 ALVAH C. PAGE, Cong. inst. pastor, Tyringham, Mass. April 25.  
 ELI W. HARRINGTON, Cong. ord. pastor, Lunenburg, Mass. April 26.  
 ISAAC E. HEATON, Cong. ord. evan. North Wrentham, Mass. April.  
 SUMNER G. CLAPP, Cong. inst. pastor, Cabotville, Mass. May 3.  
 HORATIO FLAGG, Cong. inst. pastor, Colerain, Mass. May 3.  
 JOSHUA L. WHITTEMORE, Bap. ord. pastor, Dighton, Mass. May 4.  
 ELEAZER A. GREENLEAF, Epis. ord. dea. Boston, Mass. May 4.  
 CHARLES C. TAYLOR, Epis. ord. dea. Boston, Mass. May 4.  
 WILLIAM COOK, Epis. ord. dea. Boston, Mass. May 4.  
 SAMUEL A. FAY, Cong. inst. pastor, Barre, Mass. May 10.  
 CHARLES MASON, Epis. ord. priest, Boston, Mass. May 11, and instituted rector at Salem, Mass. May 31.  
 CHRISTOPHER MARSH, Cong. inst. pastor, Roxbury, W. P. May 16.  
 SAMUEL G. BUCKINGHAM, Cong. inst. pastor, Millbury, Mass. May 24.  
 SAMUEL W. COZZENS, Cong. inst. pastor, Milton, Mass. May 24.  
 WILLIAM THURSTON, Epis. ord. dea. Boston, Mass. May 28.  
 JOSEPH H. TOWNE, Cong. inst. pastor, Boston, Mass. June 2.  
 WILLIAM LAMSON, Bap. ord. pastor, Gloucester Harbor, Mass. June 5.  
 OLIVER AYER, Bap. ord. pastor, Littleton, Mass. June 14.  
 TERTIUS S. CLARKE, Cong. inst. pastor, Stockbridge, Mass. June 15.  
 CHARLES WALKER, Cong. inst. pastor, Medfield, Mass. June 21.  
 DAVID STOWELL, Cong. inst. pastor, Townsend, Mass. June 28.  
 JOHN CLAPP, Bap. ord. pastor, Gardner, Mass. June 28.

MARK TUCKER, D. D. Cong. inst. pastor, Providence, Rhode Island, June 21, 1837.  
 WILLIAM HAGUE, Bap. inst. pastor, Providence, 1st Ch. R. I. July.

OLIVER E. DAGGETT, Cong. ord. pastor, Hartford, Connecticut, April 11, 1837.  
 DAVID D. FIELT, Cong. inst. pastor, Haddam, Ct. April 11.  
 THOMAS PAINE, Cong. inst. pastor, Greenwich, Ct. May 3.  
 ALFRED LEE, Epis. ord. dea. Norwich, Ct. May 21.  
 PETER H. SHAW, Cong. inst. pastor, North Stonington, Ct. May 24.  
 ALBERT SPOONER, Epis. ord. priest, New London, Ct. May 25.  
 EDWARD J. DARKIN, M. D. Epis. ord. priest, New Haven, Ct. June 13.  
 WILLIAM WARLAND, Epis. ord. priest, New Haven, Ct. June 13.  
 ROBERT TURNBULL, Bap. inst. pastor, Hartford, Ct. June 13.  
 HENRY G. LUDLOW, Cong. inst. pastor, New Haven, Ct. June 24.  
 OTIS C. WHITON, Cong. inst. pastor, Scotland, Ct. June 28.  
 OLIVER B. BUTTERFIELD, Cong. ord. pastor, South Britain, Ct. June 28.

SAMUEL HOWE, Pres. inst. pastor, Ridgeville, New York, March 16, 1837.  
 MONTGOMERY S. GOODALE, Pres. ord. pastor, Amsterdam Village, N. Y. March 22.  
 J. PARSONS HOVEY, Pres. ord. pastor, Gaines, N. Y. April 1.  
 SAMUEL H. COX, D. D. Pres. inst. pastor, Brooklyn, N. Y. May 8.  
 HENRY A. PROUT, Epis. ord. priest, Cairo, N. Y. May 16.  
 NATHANIEL WATKINS, Epis. ord. priest, Pierpont Manor, N. Y. May 19.  
 SAMUEL J. PRIME, Pres. inst. pastor, Fishkill Landing, May 23.  
 HENRY TULLIDGE, Epis. ord. priest, Seneca Falls, N. Y. May 26.  
 PIERRE P. IRVING, Epis. ord. priest, Seneca Falls, N. Y. May 26.

DONALD McQUEEN, Pres. ord. pastor, Sumterville and Concord, N. Y. May 27.  
 AUGUSTIN P. PREVOST, Epis. ord. priest, Canandaigua, N. Y. May 29.  
 BENJAMIN EVANS, Epis. ord. priest, Patterson, N. Y. June 17.  
 JOHN KNILL, Epis. ord. dea. Poughkeepsie, N. Y. June 20.  
 NORRIS BULL, Cong. inst. pastor, Clarkson, N. Y. June 28.

EDWARD G. PRESCOTT, Epis. ord. dea. Burlington, New Jersey, May 25, 1837.  
 JAMES A. WILLIAMS, Epis. ord. priest, Burlington, N. J. June 1.  
 REUBEN S. GERMAIN, Epis. ord. priest, Burlington, N. J. June 1.

THOMAS BRAINERD, Pres. inst. pastor, Philadelphia, Pennsylvania, March 6, 1837.  
 N. SAYRE HARRIS, Epis. ord. dea. Philadelphia, Pa. May 28.  
 FRANCIS P. LEE, Epis. ord. dea. Philadelphia, Pa. July 9.  
 ROBERT DUNLAP, Pres. inst. pastor, Pittsburg, Pa. June 28.

WILLIAM N. PENDLETON, Epis. ord. dea. Petersburg, Virginia, May 21, 1837.  
 J. B. P. WILMER, Epis. ord. priest, Petersburg, Va. May 21.  
 DABNEY M. WHARTON, Epis. ord. priest, Petersburg, Va. May 21.  
 WILLIAM SCULL, Epis. ord. priest, Petersburg, Va. May 21.  
 WILLIAM S. WHITE, Pres. inst. past. Charlottesville, Va. June 4.

THOMAS C. DUPONT, Epis. ord. priest, Grahamville, South Carolina, May 15, 1837.

EDWIN A. BOLLES, Evan. Luth. ord. pastor, Ebenezer, Georgia, March 12, 1837.  
 R. HOOKER, Pres. ord. evan. Salem, Ga. April 21.  
 J. B. CASSELLS, Pres. ord. evan. Salem, Ga. April 21.

THOMAS MORROW, Pres. ord. evan. Columbus, Mississippi, April 2, 1837.

COLLEY A. FOSTER, Epis. ord. dea. Nashville, Tennessee, May 7, 1837.

DAVID T. STEWART, Pres. ord. pastor, Shiloh and Olivet, Kentucky, May 18, 1837.

MYRON TRACY, Cong. inst. pastor, Strongsville, Ohio, May 15, 1837.  
 H. G. COMINGO, Pres. ord. pastor, Steubenville, O. May 24.  
 THOMAS MAGILL, Pres. ord. pastor, Island Creek, O. May 25.

GEORGE N. SMITH, Cong. ord. evan. Plainfield, Michigan, April 7, 1837.

Whole number in the above list, 94.

## SUMMARY.

Ordinations.....	56	STATES.	
Installations.....	38	— Maine.....	11
Total.....	94	— New Hampshire.....	6
		— Massachusetts.....	26
		— Rhode Island.....	2
		— Connecticut.....	12
		— New York.....	14
		— New Jersey.....	3
		— Pennsylvania.....	4
		— Virginia.....	5
		— South Carolina.....	1
		— Georgia.....	3
		— Mississippi.....	1
		— Tennessee.....	1
		— Kentucky.....	1
		— Ohio.....	3
		— Michigan.....	1
		Total.....	94

## OFFICES.

Pastors.....	62
Evangelists.....	5
Priests.....	16
Deacons.....	11
Total.....	94

## DENOMINATIONS.

Congregational.....	44	DATES.	
Presbyterian.....	15	1836. November.....	1
Episcopalian.....	27	— December.....	2
Baptist.....	7	1837. January.....	1
Evan. Luth. Church.....	1	— February.....	2
		— March.....	5
		— April.....	15
		— May.....	42
		— June.....	23
		— July.....	3
		Total.....	94

Total..... 94

**JOURNAL**  
OF  
**THE AMERICAN EDUCATION SOCIETY.**  
**AUGUST, 1837.**

**APPEAL IN BEHALF OF EDUCATION SOCIETIES.**

*Addressed to men of wealth belonging to the Methodist, Baptist, Episcopalian, Presbyterian, Congregational, Dutch Reformed, Lutheran, and other evangelical churches, in the United States of America, on the subject of affording further assistance to those Societies which educate young men for the gospel ministry.*

By Dr. Scudder, Missionary at Ceylon.

[This communication has been sent by Dr. Scudder to the Secretary of the American Education Society for publication. Considering the pecuniary state of the country, and also the condition of Education Societies, it is deemed a timely appeal, and it is confidently hoped it will be duly heeded by those to whom it is addressed, and also by the churches generally, whose privilege it is to realize that "it is more blessed to give than to receive."]

*Beloved in the Lord,*

It may emphatically be said that we live in a glorious day. Such an one in many respects the church has never before witnessed. Our Bible, Tract, Education and various other societies are of recent origin, and are accomplishing great things. The facilities, too, which we possess to communicate religious information, are among the most pleasing signs of the times. "I used," says President Edwards, "to be eager to read public news-letters, mainly to see if I could not find some news favorable to the interests of religion in the world." Had he lived but a few years longer, he would not have had to seek much for such information. Now we have large numbers of newspapers devoted principally to religious purposes. From one part of our country to the other, and throughout the world, Christians are constantly becoming acquainted with each other's plans of benevolence, and are stirring up one another to renewed diligence in their Master's service. All they have to do is, to go forward in earnest with the plans now in operation, and the promise, that at the name of Jesus every knee shall bow, will soon be accomplished.

As you may naturally suppose, every step you take in your march against the powers of darkness, is watched with intense interest by those whom you have sent to heathen lands to preach the gospel. For one, I have examined, whether the army you have marshalled is properly equipped, and am not aware, that as a general thing, any alteration could be made for the better. It appears to me, however, that it is characterized by one important defect, and I hope you will excuse me for mentioning it. I allude to the circumstance that our societies to educate pious young men for the gospel ministry are not sufficiently patronized.

My object in writing to you, beloved friends, is to plead with you to give your increased aid to these societies. The state of our country demands it. The state of the heathen demands it. With regard to our own country, you have many able advocates to plead her cause. But even if I felt disposed, on this account, to be silent, still it might be my duty to say something, from the fact, that every thing you do has such an important bearing upon the heathen world. It is very certain, that if by one grand effort you can send forth as

many preachers of the gospel to our destitute settlements as are needed, they will, with the divine blessing, soon bud and blossom as the rose, and in a short time prove giants in sending the gospel to heathen nations. If a few years only are suffered to pass without such attempts, the population of our country will so far outrun all efforts to overtake it, as necessarily to oblige you to do but little beyond your own borders. If all its wants had ere this been supplied, how mighty would be the influence of the American churches at this moment upon the heathen world.

Even if we look at the temporal prosperity of our country, it is evident that a large number of ministers of the gospel must be raised up. Their aid is absolutely necessary to stem that torrent of iniquity, which is sweeping all before it. "Who," says a very able writer, "that has observed the progress of crime, and the unblushing manner in which the most corrupt principles are publicly avowed, can fail to see that the floodgate of corruption is opened, and that unless the torrent be arrested, it must sweep away the fabric of liberty and happiness, the result of the labors and sufferings of two centuries. There is a controversy to be maintained with ignorance, and prejudice, and irreligion, and corruption, which demands the united efforts of all who venerate the laws of God and the institutions of our fathers, or desire the happiness of posterity; a controversy of such paramount importance, that we could wish to see all others laid aside, however momentous in themselves, by those who are engaged immediately in this. Let but a spirit go forth like that which animated our fathers against political oppression, and lead us to struggle with equal vigor and unanimity against the common enemies which threaten the very foundation of our liberties, and we may hope like them to conquer, and like them to enjoy the fruits of our toils, and transmit them to our descendants. But if we slumber over our danger, and shrink back from the contest, our country is lost, our institutions must be trampled under foot, and the name of America be inscribed on the broken column which records the weakness and the ruin of republics." To remedy these evils it is very evident that education, embracing the various branches of science as well as of morals, must be made to bear with a much greater force than heretofore upon a great mass of our population, among whom they have but little more than a name. It is in these places especially, that our spiritual enemies have arisen in their might to oppose all that is good, and they are preparing for a great contest. "They are summoning to their aid great learning, and the ablest talents. They spare no efforts, they leave untried no device which promises them success. The Bible is assailed, nor will they rest, until they are vanquished, or the whole superstructure of the Christian religion is razed to its foundation." These must be met by men of similar learning and talents, and who, in addition to these qualifications, have ardent piety. Education, embracing the various branches of science, as well as of morals, must, as I before said, be combined. The latter, as well as the former, may, to a considerable extent, be promoted by suitable laymen. But, after all, unless they are assisted in their labors by ministers of the sanctuary, the tide will not be stemmed, religion never will permanently flourish where the gospel is not preached.

The alarming progress of error and vice in our country, probably, was one grand reason, why the American Bible Society adopted its noble resolution to supply every destitute family within its borders with a Bible, in two years. Had I seen the people of God, in reliance upon divine aid, resolving that they would exert themselves as far as possible to raise up as many ministers of the gospel as are needed in our destitute settlements, *in ten years*, I should have trusted to Providence for at least a few for the heathen, and not now have addressed you. I however have seen nothing which has given me any encouragement to hope that such a resolution will be formed, though I conceive there would be no more difficulty in carrying it into effect, than the resolution of the Bible Society to which I just alluded. Do you consider me chimerical in my views respecting the practicability of such a resolution? Where are the *fifty thousand* young men who have been born into the kingdom of grace, in our revivals of religion alone, since the commencement of the year 1826? Will you tell me that two thousand of them have either entered upon the duties of the ministry, or are preparing



for it? For this we have much reason for gratitude. But are two thousand a proper proportion to the forty thousand, who we may suppose are still living? Is it not an awakening consideration, that the number is so small? While Christians have been praying the Lord of the harvest to raise up more spiritual laborers, and he has answered their prayers so far as to pour out his Spirit upon thousands of those who are fit to become such laborers, are they not verily guilty for neglecting to perform their part in this momentous business? Does their gratitude bear a sufficient proportion to the mercies vouchsafed? Have those fathers and mothers whose children have of late been plucked as brands from the burning, and had their feet placed on the rock Christ Jesus, shown sufficient gratitude to this adorable Being, by casting in so little of their substance into the treasuries of our Education Societies? Is there nothing alarming in the fact that when Christians open their purses and throw so largely into the treasuries of our Bible Societies, there is so much supineness here? Is there not something still more alarming in the fact that after they have furnished our Bible committees with sufficient money to supply our country with Bibles, they are helping them with so much zeal to turn their attention to *foreign lands*, while our Education Societies are suffered to be so cramped in their exertions to bring forward preachers of the gospel? Are they paying proper attention to the command of Christ, "Go ye into all the world, and preach the gospel to every creature," when this is the case? Beloved in the Lord, when I read that the Baptist Board of Education is so straitened for funds, that its directors are obliged to open their mouths with many arguments, and plead for aid, not for hundreds of their young men, as they should and would, if they had sufficient encouragement, but for the additional number of eleven only, without venturing to predict what will be the result: and when I see the American Education Society reduced to the utmost extremity, and only saved from a retrograde march by the timely aid of one of its tried friends, who at the last hour came forward with his thousand dollars, (I love to dwell upon such noble actions,) I will venture to say, they do not pay proper attention to it.

The calls for ministers of the gospel in our land are as loud as the extent of a third and more of our population. A heart-rending fact indeed! Let us hear what is said by those who are most competent judges on this subject. In the American Baptist Magazine for April, 1832, it is stated, "According to a late estimate the number of ministers in the American Baptist churches is as three to five, leaving two out of every five destitute of a pastor. But this estimate of the proportion of pastors to the number of churches is quite too high. In it are included all licentiates, many of whom are in a course of study, all superannuated ministers also, and those employed as professors, teachers, agents, and missionaries, so that in fact about one half of our churches are destitute of pastors"! From this statement it appears that about 2,000 of their churches are destitute of settled ministers. An agent of the Education Society in the valley of the Mississippi says, "While we have often had occasion to thank God and take courage, in view of what our eastern brethren have done for us in the distribution of tracts and Bibles, in the establishment of Sabbath schools, and in the successful labors of their missionaries among our destitute population, yet we have been deeply impressed with the fact that all the means of moral improvement, however important, can never bring the great mass of our community under the influence of the gospel, without an able and faithful ministry; and that the great work to be done is to raise up hundreds of our pious, gifted and indigent young men. While our brethren at the east have often read and heard of the great want of ministers at the west, it has been the painful experience of ministers and churches here, to witness as well as deplore the moral desolations of Zion in every division around them; to see hundreds of churches anxious to enjoy the labors of stated pastors, favored only at distant intervals with irregular and occasional preaching, and hundreds of other important and promising posts of usefulness, where new churches might be immediately formed and built up, if laborers could be procured to occupy them. If we now had a thousand additional ministers, of able and devoted character, they might all within the current year be located in the heart of this great valley, in important and promising stations for usefulness." One of our Education

Societies, in speaking of the dearth of ministers, says, "The number of Protestant ministers of all denominations in this country is about 8,000, thus providing for 8,000,000 of the population, on the supposition that one minister has the charge of 1,000 souls, while 5,000,000 are left entirely destitute, to be the parent and germ of other thronging millions."

In the hands of the destitute five millions of our population, the Bible has, to a great extent, of late, been placed. But though this obtains, spiritual death will continue as before to be written on the door-posts of most of their houses, as long as the last command of the Saviour is not attended to. If we look at the treatment this blessed volume receives from tens of thousands, who even sit under the droppings of the sanctuary, we are warranted to suppose that by itself, it will generally prove to be very inefficacious among those who are under no such restraints to neglect it; often we may see them so covered with dust, from having been so long unused, that we might write in very legible characters their everlasting damnation upon their covers.

You will not understand that I mean in the least to undervalue the labors of Bible Societies. They are noble, and to a certain extent do much good, especially when they put their Bibles into the hands of the rising generation. But I return to the ground I before took, that notwithstanding their labors, and the labors of our Tract, Sunday school, and other similar societies, unless ministers of the gospel are raised up to stem the torrent of iniquity which is sweeping all before it, it will not effectually be stemmed. The latter are the great artillery in the army of Jehovah. They must batter down the intrenchments of the enemy, and when they have done this, they can bring Bibles and tracts, and their other small arms, (excuse my figures,) to bear with great execution upon their other points of attack. To sum all I have to say on this point in one word, let our Bible, Tract and other similar societies go forward, and go forward too with a thousand fold more zeal in their good work; but let them see to it, that our Education Societies do not fall in the rear.

There never was a time when there were such facilities to raise up ministers of the gospel, and there never was a time when delays to do so were attended with so many dangers to our country. Every revolving sun which brings with it such delay, brings with it its ten thousand miseries. If we do not *now* bring forward the young men of proper qualifications, whom we have at our command, ten years hence may find us in a situation to do but comparatively little in this good work. If our revivals of religion should not go on, this must be the case; and it must be remembered, that we have no warrant that they will continue. Indeed we may predict that if ignorance, and error and vice continue to increase as heretofore, they will stop. Every Christian who has attentively viewed the state of our country, must be convinced that if Catholicism and infidelity continue to spread, it will not be long before it will be cut up into separate republics or monarchies, which will support each other's rights at the point of the bayonet. The bad passions of men are now in feverish agitation, and were their numbers sufficiently large, we should soon witness a terrible explosion. Then farewell to revivals. If you doubt this, let me entreat you to look back upon the events of the last century, and your doubts will end. "The distress and perplexity," says the late Rev. Dr. Porter, of Andover, "which that [revolutionary] war brought in its train, and the scenes of awful and universal interest which followed during the formation of new governments for the nation, and the several States, did much towards destroying the sanctity of the Sabbath, and prostrating the barriers which the fathers of New England had erected to guard the public morals. The religious instruction of children and youth became an object of much less attention than it formerly had been, and this neglect of God's own appointed means stood in obvious connection with the decline of piety in the churches. Indeed, should such a state of things happen as I have just mentioned, at the end of two hundred years from this time, when hundreds of millions may inhabit our country, one fifth of them will probably not be found in the ranks of the gospel."

It may be necessary for me to remark, before I proceed, that I wish you to understand distinctly that I am not insensible of the much that has been done

for our Education Societies. You, beloved in the Lord, have done *great things*.\* What you have done has caused a great multitude now on earth to call you blessed, and not a few have joined in the glorious song above, "Salvation to our God which sitteth on the throne, and unto the Lamb," who, humanly speaking, must have been weeping, and wailing, and gnashing their teeth in the prison of despair, had it not been for your contributions. What you have done, too, has caused joy to thrill a thousand times through the bosoms of the angelic host. There perhaps is not a day that passes, but they tune their lyres, and play an anthem over the conversion of some poor sinner who has been redeemed through your instrumentality. Not only have you contributed nobly; but others also, (and many at great sacrifices,) who have but little of this world's goods. "I could tell," says an agent of the American Education Society, "of churches of no great ability in newly settled parts of the country, carrying forward from three to five young men in their education, and not a few congregations, most of the members of which both live and worship in their log-houses, and yet esteem it a pleasure and a privilege to educate one man for the poor and those who have none to care for their souls. I could mention many of the mothers and daughters in our churches, who by the fruit of their industry by the use of their needles, pay their annual subscription of from five to ten dollars to the cause; besides their contributions to other objects. If my paper would permit, I could tell of the laborious mechanic, with a family of small children, toiling at his trade for their support, and yet feeling it to be a privilege to give \$1,000 to the Education Society, because he thinks his little patrimony will do the most good in this way, while his laborious hands can minister to his wants."

I said, in the former part of this letter, that the state of the heathen world calls loudly upon you for your increased aid to our Education Societies. It is a matter of heart-rending grief to those of us who dwell among the heathen, and know something of their abominations, to meet with the following remarks. "Even now the character and prospects of the heathen are ambiguous in the minds of multitudes, and expressions of uncertainty are every where in circulation which cramp our energies and limit our success." "Missionaries are not needed. Heathens are as well off as we without them." As these remarks are of very recent origin, it becomes me to declare that all who entertain the least favorable idea of the good state of the heathen are entirely in the dark, and I can by no means allow this letter to be closed without mentioning a few circumstances connected with their deplorable condition. While you are reading them, should your indignation be raised against me, let me entreat you to lay it aside. Remember that I am set for the defence of the gospel among the heathen, and am bound, so far as I am able, to see that all hindrances in the way of sending it to them be removed. Should I fail to do my duty here, the blood of their souls will be required at my hands. This I must at all events endeavor to prevent. Instead therefore of feeling your indignation rise, rather rejoice that I have furnished you with arguments forever to silence those who may hereafter plead that the heathen need not the gospel.

One of the darkest shades in their picture is their licentiousness. Could I bring those who are advocates for their good condition to this land, I would direct them, if of my own sex, to a temple dedicated to an elephant-faced god, the son of an adulterer, situated near a village in which I have two schools, where they might witness sights which would make them blush as they never blushed before. Thence I would direct them to go to other temples, where the most loathsome debauchery is the only worship agreeable to the presiding deity. After their return, I would direct them to look into their holy books, where they might read the account of the shocking indecencies to be used on such occasions. But let me dwell no longer on this disgusting subject. I am quite convinced, that after having become acquainted with the little only which I have stated, they would never allow their wives and children to go to heathen

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\* I some time ago read of one benevolent person who had offered to defray the expenses of the tuition of one hundred young men in one of our public seminaries of learning, for four years, amounting to more than 3,000 dollars. If one hundred individuals would for three, five, or seven years, according to circumstances, consent to do as much, they might educate more ministers of the gospel than are needed for the 5,000,000 of our destitute population.



temples, neither would they permit them to touch their polluted books; an acknowledgment, while they accompany them to the temple of the Lord of Hosts, and while they allow them to read the Bible, that the heathen need the gospel.

In view, then, of the wants of our country, and of the heathen world, can you do less than make a mighty effort to bring forward at least 8,000 of our young men for the gospel ministry?

Will the Saviour take up with a less number out of the 40,000 whom he has lately added to your churches? These are questions of momentous import. If this number is to be brought forward, it is very evident that many of them will have to look to you for *pecuniary* aid. If you do not afford it, they cannot, humanly speaking, be brought forward. Upon the part, then, which you take in this business, hangs the destiny of millions, yea, hundreds of millions. Will you help them? In behalf of the country which gave me birth, and as one of the representatives of six hundred millions in this eastern world, I must lift up my voice, and plead with you to help them. On this point I dare not be silent. What! be silent when their houses are on fire over their heads, and they asleep, and just ready to be consumed? O no, no, this cannot be. Should I not raise my voice here, in the last day I may find my garments stained with their blood, and if so, shall be obliged to see the smoke of their torments ascending forever and ever, and hear them weeping, and see them gnashing their teeth, and reflect that I have been in part the cause of it. To this, of course, I cannot consent. O, I could not bear to hear them upbraiding me forever, and saying, is it thus you showed your love to us by permitting us to come down to these chambers of despair, without having lifted up your voice to your fellow Christians, who had it in their power, and might have sent us the gospel, had you done your duty.

Of what immense value is money, when used as the instrument in the salvation of the soul; but how utterly vain when bestowed upon the luxuries and frivolities of life, or when laid up in undue quantities for those who are to come after us. With regard to the sums we ought to leave our children, there will doubtless be differences of opinion. What is sufficient for them is their due. As to this sufficiency, however, there is much need for consideration. We know the danger of riches. They have ruined thousands who would, probably, have been useful members of society, had they at first had no more than a competency to supply their wants. Had we our choice to leave one thousand dollars, or one hundred thousand, to each of our children, as a general thing, both their temporal and spiritual interests would require us to prefer the former. Even however supposing it would be well, under other circumstances, generally to leave them the latter sum, might we not do wrong in doing so, while so many hundreds of millions of our race are perishing, and such large sums are needed to send them the gospel.

It has pleased the Author of every blessing to give you a much larger portion of this world's substance than he has to most men. The all-important question comes up, Why is this? Is it, or is it not, for the purpose that you may do more good than others to the souls of your fellow-men? Allow me, I entreat, to urge you, as soon as a favorable opportunity occurs, to enter into your closets, and leisurely examine anew the map of the moral world, and with deep solicitude inquire, Lord, what portion of our property shall we give to illuminate its darkness?

Leaving this question without any comments, that to which I now solicit your attention is, cannot you do something more for the immediate wants of our Education Societies? Are there none of you who, in addition to what you are already doing, are willing to come to the resolution that you will, in divine strength, support five young men for three, five, or seven years to come? If one thousand of you would come to such a resolution, what a mighty moral machine would you soon put in operation for the conversion of the world! How would the adversary of souls tremble in prospect of meeting an army of 5,000 of the ministers of Jehovah-Jesus! How would these 5,000, in addition to those already preparing for the ministry, (and which number, we might hope, would be greatly increased by the contributions of Christians of less wealth, when

witnessing your blessed example,) make the destitute parts of our country, as well as of many places in heathen lands, rejoice and be glad! And do you believe that each of you can in a better way spend your money than in this first of all good works? And do you not believe, that if you thus spend it, and are instrumental in bringing forward five young men, to break the bread of life to thousands, it will afford you unspeakable comfort in a dying hour, especially in the last great day, when you meet the many souls which have been brought to the right hand of Jesus, through the instrumentality of the funds you gave, do you not believe you will lift up your voices in grateful adoration to God, that you did so? Do you not believe, when you hear your Saviour say, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me, you will rejoice with joy unspeakable? I believe you will. On the contrary, should you, by not doing so, find some in the day of judgment at the left hand of the Judge, who otherwise might not have been there, how will it distress you to hear the sentence, Depart ye cursed into everlasting fire, prepared for the devil and his angels, pronounced against them, and reflect that you might have prevented it. O then, in view of these considerations, do not say nay, to my request. I beseech, I entreat you, tell me not nay. Let the love you bear to Him, who though rich became poor for your sakes, and who died in ignominy and shame for you, urge you forward in this business. Let the value of the never-dying soul urge you forward in this business. O the soul, the never-dying soul, of what infinite value is it! O, why is it that we are so supine, when thousands are perishing every day. Alas, alas, we do not see that awful lake of burning brimstone, that dreadful pit of glowing flames. We do not feel the heat of that furnace which has been kindled by the breath of the Almighty, into which they are falling, and we sleep. Blessed Redeemer, where are the influences of thy Spirit, to awaken us to a sense of our duty.

And now, beloved in the Lord, with the request that you will earnestly pray for direction in this important business, permit me to say to each of you, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace; and in that awful day, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, may you be found in him, and not only you, but thousands of others who have had their robes washed and made white in the blood of the Lamb, through the instrumentality of the increased contributions which you **THIS DAY** resolved you would make to our Education Societies.

#### ABSTRACT OF THE TWENTY-FIRST ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN EDUCATION SOCIETY.

**THIS** whole world is to be converted to Jesus Christ. Such is the irreversible decree of Heaven. And the preaching of the gospel is the appointed and principal means for the accomplishment of this glorious object. Hence, in restoring the human race to the allegiance and favor of Heaven, nothing is wanting so much as ministers of the gospel, except the influences of the Holy Ghost.

##### *Supply of Ministers.*

The destitution of ministers which now exists will ultimately be supplied. God, in the plenitude of his grace, has said, "I will give you pastors according to my heart, which shall feed you with knowledge and understanding." In the latter days of the Christian church, he will furnish a full supply of eminently pious, learned and efficient ministers.

The field, which is the world, now waves for the sickle; the harvest is ripe and abundant; a great company of reapers is soon to enter the field and gather the harvest into the garner of the Lord. For all that God has promised *must* be accomplished. There will be no chasm in the great plan of the all-wise and holy Omnipotent. As there failed

not aught of any good thing which the Lord had spoken concerning the house of Judah, so there will not fail aught of any thing he hath said respecting an adequate supply of heralds of the cross.

This supply the Great Head of the church will furnish, not by miracle, not by special calling, as in the case of the apostles, but by human instrumentality, accompanied by his Holy Spirit.

In this glorious work, the American Education Society is, doubtless, to take a conspicuous part, and thus aid in accomplishing the purposes of Heaven. It will greatly multiply the number of ministers. It has already done *much* toward this object. Since its commencement, it has assisted 2,790 individuals of different evangelical denominations in their course of preparation for the ministry. Of these, more than 1,000 have finished their studies and entered on the active duties of their profession, of whom as many as 900, probably, are still living and laboring for Jesus Christ, in various parts of the globe.

#### *Eminently Pious Ministers.*

As God has determined to grant in the latter days of the Christian church, an adequate supply of ministers, so he will furnish those who shall be eminently pious. "I will give you pastors according to my heart." They will be assimilated to him in all his moral perfections;—in his views, feelings, and purposes. That such will be the character of ministers in time to come, is evident, from the consideration that the church will hereafter possess a high degree of moral purity. A correspondence in character, will ever subsist between the ministry and the people. As it was in the days of the prophet, "like people like priest," so will it continue to be. They will have a reciprocal influence upon each other.

A period is to come, when there will be such an effusion of the Holy Ghost, as to cause the earth to resemble heaven. This will be a time of surpassing holiness. The people of God are represented as thus addressed at that time. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth, there shall no more come unto thee, the uncircumcised and the unclean." And as such will be the character of the church, such also will be the character of the ministers.

That ministers will be distinguished for piety in the latter days of Christianity, is evident also, from the fact that eminent holiness will be requisite to enable them to perform the work to be accomplished. What is the work? It is the renovation and sanctification of this whole world. By the gift of his Son, God has opened a way for the salvation of men; and he now employs his ministers as agents in reconciling them to himself, and preparing them for heaven. The service to which they are called, is great, difficult, and arduous; and yet frail, sinful men, are to accomplish it—not in their own strength, which is weakness, but in the strength of the Omnipotent.

And can such a work be performed by those who do not possess pure, elevated piety, fervent, uniform piety, who do not possess the entire spirit of Jesus Christ? It cannot. Those who are to be co-workers with God in this glorious cause, will possess a heart resembling his, and feel in some measure as he felt, when he gave his Son to die for sinners. And their hearts enkindled by divine love, will inflame the world. Their conversation will be like that of the primitive Christians, their preaching like that of the apostles, their every effort will aim at the conversion of mankind, and their example will be omnipotent. Inwardly moved by the Holy Ghost, they will have singleness of heart and purpose in all things, and be wholly devoted to the appropriate duties of their office.

Such ministers this Society is adapted to furnish,—not that it has done it, or will do it, in every instance, but that it is adapted to do it. That a young man may receive its patronage, he is required to produce from three or more serious and respectable persons acquainted with him, as for instance,—his minister, instructor, an officer of the church, or some magistrate, unequivocal testimonials that he sustains a good moral and religious character. He must be not only a hopefully pious person, but must have been a professor of religion and connected with some church for at least six months. From that period to the time of his entering on the ministry, he is required to furnish quarterly, a certificate of his undoubted piety, signed by the presiding officer of the institution at which he is. Now on supposition that a young man commences his education in connection with the Society, he will be, at least, eight years under its patronage, and for the same space of time will have been a professor of religion. During this period an opportunity is furnished him to confirm his habits of piety, to grow in grace and in the knowledge of Jesus Christ, and to do this in view of the ministry of reconciliation. Besides the ordinary means of religious improvement, enjoyed in common with other Christians, and other Christians preparing for the ministry, a beneficiary has all the spiritual benefit derived from the salutary rules, discipline, and pastoral supervision, established by the Society. All its requirements are wholesome, and adapted to promote personal religion, and probably, in most instances, they have this effect. It cannot be doubted, reasoning on natural and Christian principles, that a beneficiary, other things being equal, will make greater advances in the divine life, than a student who is not a beneficiary. This Society then, will do much to raise up a ministry, eminent for attainments in holiness.



*Thoroughly Educated Ministers.*

God will provide for his church in the latter days of Christianity eminently learned ministers—ministers who will “feed the people with knowledge and understanding.” As a preparation to this, they must have their minds well disciplined, and be well versed in classical literature and theological science. This discipline and knowledge must be attained by thorough education.

That the ministers of the gospel will be eminently learned in the latter days of Christianity, may be inferred, from the enlightened state of the church at that time. “Then the face of the covering cast over all people, and the vail that is spread over all nations, shall be taken away and destroyed. And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.” “Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.” Now as the church will become greatly enlightened as the millennium approaches, it may be inferred, that the ministry will be proportionably illuminated; for the light and knowledge possessed by the church, will be communicated principally by her ministers. It is by hearing, rather than by reading, that faith comes. As with the Ethiopian nobleman, so with men generally, they need some one to guide them in understanding the Scriptures.

Ministers must be raised up for all departments of labor, in enlightening, converting and saving mankind;—ministers of vigorous native intellect, whose faculties are expanded, whose minds are liberalized, whose energies are developed, whose benevolent hearts embrace a world. Such ministers are needed for our old settlements, where the habits of the people are established, that they may be carried onward in the doctrines, duties and graces of religion, and in the benevolent enterprises for bringing this revolted world to Jesus Christ. Such ministers are needed as master-builders for our new settlements, where a world is to be formed out of crude and contending elements. Such ministers are needed as pioneers of the cross in heathen lands, where, in a moral sense, all is chaos and “darkness visible,”—ministers who, by the blessing of God, shall bring light out of darkness, and order out of confusion.

In preparing such ministers for the latter days of Christianity, this Society will bear an important part. While it has *indirectly* done much for this object, and while it will continue to do much, by exciting the community to the erection of colleges and theological seminaries, which favor a thorough education, and by inducing, in various ways, multitudes to prepare for the ministry, who have pecuniary ability to educate themselves; it will also *directly* exert a powerful influence in bringing forward competent functionaries for the sacred office, who shall be greatly instrumental in enlightening, sanctifying and saving this world. No young man, according to its principles, can receive assistance unless he possesses respectable natural talents, and take a regular and full course of education for the ministry. The rule is, “No person shall be patronized, who does not furnish satisfactory evidence of promising talents and decided piety, and who is not in the way of obtaining a thorough classical and theological education; that is, either preparing to enter college, or a member of some regularly constituted college, where a thorough classical course is pursued; or engaged in theological studies with the design of taking a regular three years’ course.” The Society is unwilling to bring into the ministry any whose minds are not thoroughly disciplined by study and adequately furnished with scientific and theological learning.

*Efficient Ministers.*

The ministers whom God will furnish for the church in the latter days of Christianity, will be eminently efficient. It should be gratefully acknowledged, that he has raised up, in different periods of the church, many able and successful preachers of the gospel. But a far greater number of energetic and efficient ministers must yet be provided. The gospel is to be preached to every creature; the world, converted; and the millennium, introduced. Nothing can accomplish this work but “the sword of the Spirit,” skilfully wielded and aimed at the sinner’s heart, accompanied with the blessed influences of the Holy Ghost. Ministers, therefore, must be possessed of great courage and energy. Jehovah says, “I will give you pastors according to my heart, who shall feed you with knowledge and understanding.” Their ability, fidelity and efficiency are described by the term *feed*. They will plentifully supply those to whom they minister, with spiritual food. They will be devoted, self-denying pastors, pleased with their Master’s work, and rejoicing in the prosperity of his cause,—pastors who will by their spirit, instructions and example, indelibly impress their own image on all around them; and who will ardently desire to proclaim the gospel to the ends of the earth. Such men will be prepared to lead on

“The sacramental host of God’s elect,”

in the subjection of this world to Jesus Christ.

That pastors in time to come will be eminently efficient, is evident also from the fact, that the standard of ministerial piety and education will be greatly elevated. As they will be more holy and better instructed in their profession, so, consequently, they will act more efficiently in their vocation.

In furnishing such a ministry, this Society is peculiarly adapted to be highly instrumental. A large proportion of its beneficiaries are from among the laboring classes of the community. They have generally been inured to hardships, and they will still be inured to labors and trials while preparing for the ministry. Their privations and difficulties will be of great service to them, by promoting economical and industrious habits, and the operations of the Society will subserve the same purpose, by throwing them, in a great measure, upon their own resources. A prominent design of the institution is, to assist young men to help themselves. It may be observed too, that individuals thus aided will, in general, be more distinguished for piety and learning, than they would be were they differently educated. Consequently, the institution will be greatly instrumental in raising up an efficient ministry.

### Number of Beneficiaries.

The number of young men assisted by the Society the year past in different institutions is as follows: 234 in 18 theological seminaries; 595 in 38 colleges; 296 in 96 academies, or public schools; amounting in all to 1,125 at 152 institutions—a number greater by 85 than were aided the last year. Of these 621 were aided at institutions in the New England States, and 504 at institutions in the Middle, Southern and Western States. The number of new beneficiaries received during the year is 289, being 52 more than were admitted the preceding year. Of these, 146 were at institutions out of New England.

The following table contains a full and complete list of all the young men assisted the past year, and the institutions at which they pursued their studies.

<i>Institutions.</i>	<i>No. of Beneficiaries.</i>	<i>Am't Appropriated.</i>	<i>Institutions.</i>	<i>No. of Beneficiaries.</i>	<i>Am't Appropriated.</i>
<i>Theological Seminaries.</i>					
Andover, Ms.	66	3,347	Marshall, Pa.	8	312
Auburn, N. Y.	32	1,526	Marion, Mo.	3	60
Bangor, Me.	34	1,786	New York University, N. Y.	23	1,149
Connecticut Th. Institute, Ct.	17	791	Newark, Del.	2	148
Gilmanton, N. H.	6	288	New Jersey, N. J.	7	336
Gettysburg, Pa.	6	250	Ohio University, O.	4	186
General Episcopal, N. Y.	5	267	Oberlin Coll. Institute, O.	13	474
Hamilton, N. Y.	9	563	Pennsylvania University, Penn.	2	95
Laurel, O.	18	836	South Hanover, Ind.	2	72
Maryville, Tenn.	2	63	University of Vermont, Vt.	14	917
Newton, Ms.	2	132	Union, N. Y.	58	3,096
Newburgh, N. Y.	2	114	Williams, Ms.	28	1,552
New York, N. Y.	2	59	Waterville, Me.	14	745
Princeton, N. J.	9	410	Washington, Ct.	2	171
Protestant Episcopal, Va.	1	39	Wesleyan University, Ct.	2	58
Western, Pa.	3	93	Washington, Pa.	1	57
Western Res. Coll. Th. Dep. O.	4	154	Western Reserve, O.	25	1,094
Yale Coll. Th. Dep. Ct.	27	1,373	Wabash, Ind.	8	414
			Yale, Ct.	60	3,202
Total to 19 Theol. Sem's,		12,145	Total to 39 Colleges,		31,904
<i>Colleges.</i>			<i>Academies.</i>		
Amherst, Ms.	98	4,907	Amherst, Ms.	1	24
Alleghany, Pa.	1	39	Arcade Class. Institute, R. I.	1	12
Brown University, R. I.	2	150	Amesbury, Ms.	1	24
Bowdoin, Me.	26	1,472	Ashburnham, Ms.	1	12
Buffalo University, N. Y.	9	189	Amsterdam, N. Y.	4	260
Centro, Ky.	1	75	Albany Class. School, N. Y.	2	93
Dartmouth, N. H.	44	2,427	Augusta, N. Y.	1	18
E. Tennessee, Tenn.	2	36	Argyle, N. Y.	1	37
Granville, O.	6	305	Aurora, N. Y.	2	36
Harvard University, Ms.	1	19	Boston, Priv. Instruction, Ms.	3	72
Hamilton, N. Y.	20	996	Burr Seminary, Vt.	14	342
Haddington, Pa.	1	20	Brattleboro', Vt.	4	102
Illinois, Ill.	12	560	Brandon, Vt.	3	108
Jackson, Tenn.	4	226	Bangor Class. School, Me.	24	636
Jefferson, Pa.	9	471	Brunswick, Priv. Instruc. Me.	1	12
Middlebury, Vt.	61	3,341	Bacon, Ct.	3	96
Maryville, Lit. Dep. Tenn.	34	1,692	Bristol, Ct.	1	36
Miami University, O.	6	354	Bloomfield, N. Y.	2	93
Marietta, O.	8	528	Catskill, N. Y.	1	18
			Cooperstown, N. Y.	1	18
			Cortland, N. Y.	1	19

<i>Institutions.</i>		<i>No. of Beneficiaries.</i>	<i>Am't Appropriated.</i>	<i>Institutions.</i>		<i>No. of Beneficiaries.</i>	<i>Am't Appropriated.</i>
Canaan Centre,	N. Y.	1	19	Peru,	Ms.	1	12
Canton High School,	Ill.	2	24	Poland,	Mo.	1	12
Castleton Seminary,	Vt.	5	96	Pembroke,	N. H.	3	36
Class. School, New Haven,	Ct.	3	72	Pinkerton,	N. H.	1	60
Dunkirk,	N. Y.	11	364	Palmyra High School,	N. Y.	2	36
Elyria,	O.	3	90	Philadelphia, Private Inst.	Pa.	4	108
Fairfield,	N. Y.	1	18	Pleasant Valley,	N. Y.	1	18
Franklinville,	N. Y.	3	128	Rensselaer,	N. Y.	1	57
Gilmanton,	N. H.	3	108	Rochester,	N. Y.	6	285
Grand River Institute,	O.	8	285	Rockingham,	N. H.	1	24
Geneva Lyceum,	N. Y.	44	1,666	Roxbury,	N. Y.	2	40
Haverhill,	Ms.	2	24	Rye Class. School,	N. Y.	1	18
Hawley,	Ms.	1	12	South Deerfield,	Ms.	1	36
Hampton,	N. H.	2	24	St. Lawrence,	N. Y.	5	316
Haverhill,	N. H.	1	12	Sheffield,	O.	1	15
Hartwick Seminary,	N. Y.	7	260	Teachers' Sem. Andover,	Ms.	1	24
Hamilton,	N. Y.	1	75	Thetford,	Vt.	4	84
Huron Institute,	O.	10	360	Uxbridge,	Ms.	1	24
Harrisburg, Private Inst.	Pa.	1	18	Warren,	Ms.	2	78
Illinois Coll. Prep. Dep.	Ill.	5	84	Worcester Co. Man. L. S.	Ms.	1	12
Johnstown,	N. Y.	1	38	Westminster,	Ms.	1	12
Kimball Union,	N. H.	1	60	Westfield,	Ms.	1	12
Kingsboro',	N. Y.	3	148	Wesleyan Seminary,	Ms.	1	12
Leicester,	Ms.	9	168	Washington,	Ct.	1	36
Lyndon,	Vt.	1	12	Warren,	Ct.	1	36
Monson,	Ms.	20	636	Washington,	N. Y.	3	111
Montgomery,	N. Y.	3	92	Watertown,	N. Y.	3	925
Milford,	Pa.	1	37	Wyoming,	N. Y.	5	246
Malone,	N. Y.	1	38	Wilmington,	Del.	2	111
Matteawan,	N. Y.	1	18	Western Reserve Coll. P. D.	O.	28	989
Moore's Private Tuition,	N. Y.	1	37	Woodward High School,	O.	3	131
Newbury Seminary,	Vt.	6	204	Windham,	O.	1	33
Newton,	Vt.	1	36				
North Bridgton,	Me.	1	12	Total to 95 Academies,			13,313
North Yarmouth,	Me.	2	42				
New Ipswich,	N. H.	2	60				
North Granville,	N. Y.	1	56				
New York Class. School,	N. Y.	25	910				
Oberlin Prep. Dep.	O.	7	165				
Phillips,	Ms.	41	1,332				
Pepperell,	Ms.	3	144				
Pawtucket,	Ms.	1	12				

## RECAPITULATION.

19 Theological Seminaries,	12,145
39 Colleges,	31,904
95 Academies,	13,313
153 Institutions,	*57,362

In the above list, the names of those only who have received assistance during the year are included, though some of them are reckoned twice, having been at two different institutions. A large number who have previously enjoyed the patronage of the Society have not the past year either requested or received aid. The reasons of this, in most cases, are either, they have suspended their studies for a time, being engaged in teaching school, or they have received larger supplies than usual from their parents or friends, and consequently do not need assistance, or they have been unusually successful in their exertions to support themselves. These individuals are considered as still connected with the Society, and they expect at some future time, perhaps the present year, to ask further aid. They are not, however, embraced in the preceding estimate. Were they, the number would probably be increased to 1,300 or 1,400.

*Number who have Deceased.*

During the year which has just closed, it is not known that more than four deaths have occurred among the beneficiaries.

*Patronage withheld.*

The reasons for withholding patronage are either destitution of competent natural talents, deficiency of scholarship through culpable negligence in study, or moral delinquency. Eight, during the year, have been stricken from the list of beneficiaries.

*Dismissions.*

During the year, one student has been dismissed from this Society to the "Board of Education of the General Assembly of the Presbyterian Church," and several have been

\* The sum paid for appropriations during the year, as charged in the Treasurer's Report, is \$57,767, which includes \$405, amount of appropriations for the Southern and Western Theological Seminary made for April, 1836; their returns not having been made at the usual time.



received from that Board to the patronage of this Society. A number too have been received from other Education Societies. The whole number whom, for various reasons, have been dismissed is eight.

### Receipts and Expenditures.

From an exhibit of the Treasurer's report, it appears that there have been paid into the treasury of the Society, during the year which has just elapsed, \$65,574 69, being \$2,346 83 more than the receipts of the last year. Of this sum, \$25,004 have been received through the treasuries of the Presbyterian and Western Education Societies, and the Western Reserve Branch. This is all that has been paid into the treasury of the Parent Institution from these Societies, though more has been received into their treasuries. Were the whole acknowledged, the amount in the treasury of the Parent Society would exceed \$70,000. The expenditures for the year have been \$66,161 98, exceeding the receipts by \$587 29. This sum added to the debt of the last year, makes the debt of the Society at the present time \$4,647 58.

### Amount of Earnings.

The following table presents an account of the earnings of beneficiaries as reported during the year, ending April 30, 1837.

Institutions.	No. of persons.	Teaching.	Labor.	Total.	Institutions.	No. of persons.	Teaching.	Labor.	Total.
Andover Theological Sem.	38	\$966 00	1,093 99	2,059 99	Gilmanton Academy,	3	26 57	61 00	88 57
Auburn Theological Sem.	15		350 09	350 09	Grand River Institute,	7	42 00	91 07	133 07
Bangor Theological Sem.	28	389 50	775 22	1,164 72	Geneva Lyceum,	25	56 00	617 24	703 24
Connecticut Theol. Insti.	15	50 00	49 65	479 65	Haverhill Academy,	2		21 50	21 50
Gilmanton Theol. Sem.	4		63 44	63 44	Hampton Academy,	12	96 00	24 00	120 00
Gettysburg Theol. Sem.	3	74 00	78 00	152 00	Haverhill Academy, (N. H.)	1		66	66
Hamilton Theological Sem.	6	42 63	136 57	179 25	Hartwick Seminary,	3		85 75	85 75
Lane Theological Sem.	7		520 89	520 89	Hamilton Academy,	1	47 00		47 00
Newton Theological Inst.	2		122 42	122 42	Hudson River Sem.	1		13 00	13 00
Newburgh Theol. Sem.	1	25 00	20 00	45 00	Huron Institute,	8		250 61	250 61
Princeton Theol. Sem.	6	90 00	131 00	221 00	Illinois College Prep. Dep.	4		97 50	97 50
South. & West. Theol. Sem.	15	129 00	163 40	292 40	Johnstown Academy,	1	30 00		30 00
Yale Coll. Theol. Depart.	21	715 11	603 93	1,319 04	Kimball Union Academy,	1		86 00	86 00
<b>Total in 13 Theol. Sema.</b>	<b>161</b>	<b>2,481 29</b>	<b>4,488 60</b>	<b>6,969 89</b>	Kingsboro' Academy,	2	40 50	83 31	123 81
Amherst College,	77	2,018 13	1,521 38	3,539 51	Leicester Academy,	8		254 95	254 95
Brown University,	2		107 67	107 67	Monson Academy,	16	173 00	194 74	367 74
Bowdoin College,	25	971 88	389 85	1,361 73	Montgomery Academy,	3	75 00	79 75	154 75
Centre College,	1		72 00	72 00	Newbury Seminary,	4	79 25	147 79	227 04
Dartmouth College,	32	1,589 36	271 08	1,860 44	Newton Academy,	1	45 50		45 50
Granville College,	5		123 62	123 62	North Yarmouth Academy,	2		31 09	31 09
Harvard University,	1		40 00	40 00	New Ipswich Academy,	2	76 50	9 90	86 40
Hamilton College,	9	85 00	474 09	559 09	North Granville Academy,	1	53 00	20 34	73 34
Illinois College,	12	361 99	428 00	789 99	New York Classical School,	16		1,016 64	1,016 64
Jackson College,	2		87 00	87 00	Phillips Academy,	32	430 62	642 54	1,073 16
Jefferson College,	3		43 50	43 50	Pepperell Academy,	3		139 63	139 63
Middlebury College,	42	2,239 50	650 92	2,890 42	Pawtucket Academy,	1		3 00	3 00
Miami University,	5		67 35	67 35	Peru Academy,	1		8 00	8 00
Marietta College,	7		324 69	324 69	Poland Academy,	1		5 00	5 00
New York University	12	329 90	238 25	568 15	Pembroke Academy,	1		4 50	4 50
Newark College,	2		23 50	23 50	Pinkerton Academy,	1	40 00	114 75	154 75
New Jersey College,	2		109 77	109 77	Palmyra High School,	2		25 00	25 00
Ohio University,	2		19 75	19 75	Philadelphia, Priv. Instruc.	3	23 98	68 00	91 98
Oberlin Collegiate Institute,	11	149 00	419 17	568 17	Pleasant Valley Academy,	1		7 62	7 62
South Hanover College,	1		3 00	3 00	Rensselaer Academy,	1		6 00	6 00
University of Vermont,	14	632 50	346 18	978 68	Rochester Academy,	1		30 00	30 00
Union College,	42	1,648 57	1,034 77	2,683 34	Rockingham Academy,	1		19 00	19 00
Williams College,	16	458 00	120 99	578 99	Rye Classical School,	1		92 55	92 55
Waterville College,	10	404 42	647 41	1,051 83	South Deerfield Academy,	1	14 00	83 20	97 20
Washington College,	2		124 70	124 70	St. Lawrence,	5	99 50	137 48	236 98
Wesleyan University,	1		10 00	10 00	Sheffield Academy,	1		22 97	22 97
Western Reserve College,	35	374 25	1,383 25	1,757 50	Teachers' Sem. Andover,	1	215 00		215 00
Wabash College,	3		46 12	46 12	Thetford Academy,	3		84 19	84 19
Yale College,	44	1,295 50	1,305 04	2,600 54	Uxbridge Academy,	1		9 00	9 00
<b>Total in 29 Colleges,</b>	<b>420</b>	<b>12,538 00</b>	<b>10,436 05</b>	<b>22,994 05</b>	Warren Academy,	2		44 00	44 00
Arcade Classical Institute,	1		5 00	5 00	Worcester Co. M. L. School,	1		19 85	19 85
Amesbury Academy,	1	53 50		53 50	Westminster Academy,	1		10 00	10 00
Ashburnham Academy,	1	45 00	27 52	80 52	Wesleyan Seminary,	1	40 00	50	40 50
Amsterdam Academy,	4		189 76	189 76	Washington Academy,	1		6 00	6 00
Albany Classical School,	1		124 73	124 73	Warren Academy, (Conn.)	1	34 00		34 00
Augusta Academy,	1		12 26	12 26	Washington Academy,	1	15 00	13 00	28 00
Boston Private Instruction,	3		102 00	102 00	Watertown Academy,	3		156 96	156 96
Burr Seminary,	9	53 50	215 92	269 42	Wilmington Academy,	1		12 50	12 50
Brattleboro',	2		188 50	188 50	Woodward High School,	1		9 00	9 00
Brandon Academy,	2		155 01	155 01	Windham Academy,	1		41 00	41 00
Bangor Classical School,	18	165 00	806 77	971 77	Yale Preparatory Depart.	3		54 26	54 26
Bacon Academy,	2	36 47	70 73	107 20	<b>Total in 73 Academies,</b>	<b>254</b>	<b>2,239 10</b>	<b>7,482 83</b>	<b>9,721 93</b>
Bloomfield Academy,	2	36 00	11 50	47 50	<b>Recapitulation.</b>				
Catakill Academy,	1		24 00	24 00	13 Theological Seminaries,	161	2,481 29	4,488 60	6,969 89
Castleton Seminary,	3		42 52	42 52	29 Colleges,	420	12,538 00	10,436 05	22,994 05
Dunkirk Academy,	9		349 91	349 91	73 Academies,	254	2,239 10	7,482 83	9,721 93
Elyria Academy,	1	14 75	1 25	16 00					
Franklinville Academy	2	84 46	56 11	140 57	115 Institutions,	535	17,278 39	22,407 48	39,685 87

From the above statement it appears, that the beneficiaries have earned \$39,685 87. Of this sum the beneficiaries at institutions in the Middle, Southern and Western States, have earned \$13,115 68, and those at institutions in the New England States, \$26,570 19.

#### *Obligations Cancelled.*

Seventeen individuals, of whom five were Foreign Missionaries, six Home Missionaries, and five settled over feeble churches, have requested that their obligations might be cancelled; and their desire has been granted according to the Rules of the Society.

#### *Loans Refunded.*

The whole amount refunded by beneficiaries is as follows: During the eleven years preceding April 30, 1826, \$339 60—1827, \$90 00—1828, \$864 22—1829, \$830 91—1830, \$1,007 84—1831, \$2,647 63—1832, \$1,312 77—1833, \$2,113 27—1834, \$1,947 78—1835, \$2,957 14—1836, \$4,332 53—1837, \$7,644 10—making \$26,087 79.

#### *Agents.*

That a benevolent society may exist permanently and flourish, agencies to a greater or less extent, are indispensable. They are indeed the life and prosperity of such institutions. The Secretary of the Parent Society has during the year been employed in the business peculiarly relating to his office, such as conducting the correspondence, pastoral supervision and general concerns of various descriptions. As the operations of this Institution are yearly increasing, the business relating to his office is proportionably increased, and, consequently, but a small portion of his time can be devoted to the collection of funds. The Rev. William L. Mather has been employed during the year as Secretary and Agent of the Maine Branch. Having spent more than five years acceptably and profitably in the service of the Society, and being desirous of retiring from his agency, and of settling in the ministry, on the first of April he resigned his office. The Rev. John K. Young, pastor of a church at Meredith Bridge in New Hampshire, has performed an agency of about two months in that State. The Rev. Joseph Emerson has been employed for a part of the year as an Agent in Vermont. He is expected, while in the service of the Society, to visit every part of the State. The Rev. Ansel Nash, who, the year before last was Secretary and Agent of the Connecticut Branch, has had his relation transferred to the Parent Society. The past year he has acted as General Agent for Massachusetts, and on Mr. Mather's resignation, the agency for Maine was committed to him. He is expected in future to manage the affairs relating to this cause in both these States, such as collecting funds, organizing auxiliaries and attending their anniversaries. The Rev. Samuel H. Riddel has been appointed Secretary and Agent of the Connecticut Branch, and has recently entered on the duties of his office. Rhode Island has been added to his field of labor. The Rev. William Patton, D. D. who has, for several years, been Corresponding Secretary of the Presbyterian Education Society, continues to discharge the duties of that office in the management and superintendence of the concerns of that important part of the American Education Society. The Rev. Benjamin Labaree, late President of Jackson College, Tennessee, will be associated with him in the labors of that extensive field. The Rev. Eliakim Phelps has continued to officiate as Secretary of the Philadelphia Education Society, and Agent for the States of New Jersey, Pennsylvania, Delaware, Maryland and Virginia. The Rev. Alanson Scofield has been employed during the year in the service of the Western Education Society, New York. He has recently resigned his agency, and the Rev. Joseph D. Wickham has been appointed Secretary and Agent of that Society, and also of the Utica Agency. The Rev. Ansel R. Clark, who has been Secretary and Agent of the Western Reserve Branch during the whole time of its existence, (six years,) on account of feeble health resigned his office as Agent a year since, and the Rev. Charles A. Boardman has been appointed to that agency, and has entered upon the duties of his office. The Rev. John Spaulding, who has been in the employment of the Society for a number of years, has officiated as Secretary and Agent of the Western Education Society, whose centre of operations is at Cincinnati. He will in future superintend also the concerns of the Illinois Branch.

#### *Efforts to induce Young Men to prepare for the Ministry.*

This is an important part of duty, and demands the most serious attention of pastors and churches. Prayer for the conversion of young men should be offered with greater fervency, importunity and faith. In respect to united concert in prayer for colleges, there is abundant reason for encouragement to persevere. Every prayerful aspiration of pious souls in relation to this object seems to have been noticed by Him, with whom is the residue of the Spirit. No year passes without the descent of the Holy Ghost to a greater or less degree on our colleges.

At the last Annual Meeting of the General Conference of the churches in Maine, the following resolution was adopted.

*Resolved*, That the ministers connected with this General Conference be requested to mention in their statistical returns annually made to this body, the number of young men in their churches under twenty-five years of age.

This resolution has since been adopted by the General Association of ministers in New Hampshire, and by the Convention of Congregational and Presbyterian ministers in Vermont, and it is hoped it will be adopted and carried into effect by all similar bodies.

### Conclusion.

In taking a retrospect of the past year, the Directors have renewed occasion of gratitude to the Great Head of the church for his continued blessing on the efforts of this Society. The number of young men assisted has been multiplied, the receipts into the treasury have been increased, the importance of the institution as connected with every benevolent enterprise, has been more deeply and more generally felt; and through its influence, the lights of science and religion have been poured upon society and the world, and the blessings of salvation extended to multitudes who were "perishing for lack of knowledge."

But in looking into the future, clouds of fearful aspect obscure the recent bright prospect of Christian enterprise. Under the pecuniary distresses of the country, the strong become weak, the benevolent are deprived of the means of gratifying their benevolent feelings, and those who superintend the concerns of charitable societies behold these results with anxious solicitude. Confidence in all things earthly is shaken, and "men's hearts are failing them for fear." In these times, so adapted to try men's souls, it becomes the Society to consider, but not to despond, to trust in God, and not in man. He who gave it existence, and has succeeded it hitherto, will, it is believed, carry it forward with unabated vigor. God is our hope and helper, therefore may we adopt the sentiments and feelings of the prophet: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet we will rejoice in the Lord, we will joy in the God of our salvation."

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EXTRACTS FROM THE NINETEENTH ANNUAL REPORT OF THE  
CENTRAL AMERICAN EDUCATION SOCIETY.

IN less than thirty years from the death of Christ, his gospel was spread over the civilized world. This fact is recorded by historians of unquestioned veracity, and is confirmed by inspired testimony. In the Epistle to the Colossians, written A. D. 62, or twenty-eight years after the crucifixion, the Apostle, speaking of the gospel, says, "which is come unto you as it is in all the world; and bringeth forth fruit." Again; "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." This language is intelligible only on the supposition, that the gospel, at this early period, was not only known, but producing its proper fruits throughout the many nations comprising the Roman empire. In A. D. 58, or twenty-four years after the death of Christ, when Paul wrote his Epistle to the Romans, he expresses gladness, because "their obedience had come abroad unto all men:" he breaks forth in "thanks to God through Jesus Christ, because their faith was spoken of throughout the whole world." Here it is manifest, that the gospel was introduced at Rome at a very early period—that many there were openly obedient to that gospel, and that it had spread through the empire with immense rapidity. That it had thus extensively found its way, is settled by the further testimony of the Apostle: "So then faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." This success of the early Christians cannot be called in question. It stands out in bold contrast with the conduct of professing Christians at the present day, and administers merited rebuke to our sluggish and heartless movements. "They had none of our means and facilities for combined action; no press, almost no books; no connection with, no countenance from the state; no opportunities even for free intercommunion among themselves; no patronage but that of Heaven. They went individually to work under the influence of one spirit—that spirit in their Saviour, which made him such a martyr in the cause of man."

The Scripture testimony elicits another fact of thrilling interest and of great moment, by reason of the light it may cast upon the path of our future plans and labors. It appears, that the knowledge of Christ was spread over the known world, and that churches in great numbers were established, before a single gospel or epistle of the New Testament was committed to writing. The first Epistle to the Thessalonians was written "from Corinth, not long after the publication of Claudius's edict against the Jews, which happened in the twelfth year of his reign, answering to A. D. 51." This opinion of Dr. MacKnight is fully sustained by learned commentators. The date of this epistle is generally placed about eighteen years after the resurrection and ascension of Christ. This letter not only recognizes the fact of the general spread of the gospel at this early date, but makes known the instrumentality by which it had been accomplished: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing."\* The instrumentality, by which such vast and amazing changes was so rapidly effected, was the gospel, published by the *living preacher*. The apostles and disciples received the command from their risen Saviour, "Go ye into all the world, and preach the gospel to every creature." They "conferred not with flesh and blood," but immediately yielded simple but energetic obedience; for it is written of them, "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." So long as they were intent upon obedience to the command to "preach the gospel to every creature," the movements of Providence were coincident and distinguished. It was at the very time when Jerusalem was crowded with a vast concourse of men from almost all nations, that the Spirit was poured out with such power as to render a single sermon effectual to the conversion of **THREE THOUSAND SOULS**. When opposition began to rage, and the apostles were seized and thrust into prison, their steadfastness and boldness, in preaching salvation through Christ crucified, so deeply impressed the excited masses of population, that in a few days, "the number of the men" who believed "was about five thousand." And even when persecution was permitted to move forward with terrible and bloody sway, it was that this divinely instituted plan might be more thoroughly tested, and its wisdom and its power more perfectly demon-

\* On this passage the learned and judicious Dr. Doddridge gives the following paraphrase: "From you the word of the Lord sounded forth, and you were eager, by your messengers, to spread the joyful tidings of the gospel, not only in your own borders of Macedonia and in Achaia, with which you had an easy correspondence, but also wherever Providence gave you any access."—1 Thess. i. 8.

strated. "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad—except the apostles—therefore they that were scattered abroad went every where preaching the word." Can there be any doubt, that in the self-denial and the amazing exertions of the primitive Christians, to spread the gospel throughout the world, **THEIR SOLE RELIANCE, UNDER GOD, WAS UPON THE LIVING TEACHER?** Can there be any doubt, that inspiration moved not for the writing of any portion of the New Testament, until, by preaching, the gospel had obtained a hold upon the nations; until, in the converted and the inquiring, a strong, an unconquerable thirst for inspired truth had been created? The books of the New Testament were written to meet the exigencies of existing churches, and were generally addressed to them. The apostles went not forth with their epistles in their hands, but with the Spirit of Christ and the power of the gospel in their hearts. Can there be any doubt, that by this divinely instituted plan, by the simple instrumentality of a preached gospel, attended with the divine blessing, the knowledge of Christ crucified has once been spread over the known world? Can it now be doubted, that these facts point along the path of our future labors and hopes—that obedience to Christ, in "preaching the gospel to every creature," and by the living ministry, is, at the present time, **THE GRAND HOPE AND THE CHIEF INSTRUMENTALITY FOR THE WORLD'S CONVERSION?** Says a distinguished and eloquent English writer, "Of all methods for diffusing religion, preaching is the most efficient: the simple proclaiming of the gospel has, in all ages, been attended with the most transforming efficacy. It is to preaching that Christianity owes its origin, its continuance, and its progress—the conversion of the Roman world from Paganism to primitive Christianity, our own freedom from the thralldom of Popery in the success of the Reformation; and the revival of Christianity, at the present day, from the depression it had undergone owing to the prevalence of infidelity or indifference."—"Jesus Christ died for the world, and his redeemed people should aim at nothing less than bringing it back from its revolt to his allegiance. For the accomplishment of this object, **THE CHRISTIAN MINISTRY IS THE GREAT AND STANDING ORDINANCE OF HEAVEN.**" It is testimony like this, pouring forth from the fountain of wisdom, and the records of history and experience, which loads the cause in which this Society is embarked, with responsibilities so momentous, and which throws around it such solemnity and grandeur. It is not the rescuing of minds from obscurity, and furnishing them for stations of command and influence; it is the carrying out of the chosen plan of God,—the rearing up of the heralds of salvation, who, by the preaching of his gospel to every creature, shall not only obey the command of their ascended Lord, but redeem a world.

During no year have the evidences been so decided, that this department of benevolent enterprise is gaining upon the Christian public. An intelligent and strong conviction is pervading all classes of the benevolent, that the calling forth of young men of talent and piety, and by thorough training, conducting them to the Christian ministry, is not only an important work, but is fundamental to the energetic and successful operation of other benevolent institutions. Missions, whether foreign or domestic, must languish, unless the men can be furnished, in sufficient numbers, and of proper qualifications. Sabbath schools become extinct where the living preacher is not found. The Bible and the religious tract, especially in heathen lands, will either lie dormant or serve to kindle the funeral pile, unless the attention shall be aroused and fixed by the living ambassador. "Books, however excellent, require at least some previous interest on the part of the person who is to open and peruse them; but the preacher arrests that attention which the written record only invites, and the living voice and the listening numbers heighten the impression by the sympathy and enthusiasm which they excite." For all the auxiliary influences which God has brought forward at the present time, and especially for the almost measureless reach and power of the press, every bosom should swell with unfeigned gratitude. Still, no such reliance should be placed on its present or future promise, as for a single moment to divert the attention from the chief instrumentality designated, by the Great Head of the church, for the conversion of the world. With a firm hand, and an adoring heart, we should seize upon all the multiplied means of good, but should not relax or delay the most strenuous exertions to prepare and send forth the heralds of salvation to all the degraded and benighted nations of the globe.

\* "It appears from the most creditable records, that the gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and other parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's eunuch and Matthias; in Pontus, Galatia, and the neighboring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum, by Paul; as also in Italy, and probably in Spain, Gaul and Britain; in most of which places Christian churches were planted in less than thirty years after the death of Christ, which was before the destruction of Jerusalem."—*Dr. Arthur Young on Idolatry*, vol. 2. *Vide Dr. Doddridge on Matt.* xxiv. 14.

Personal effort, the general disposition of the world, and the divine agency, are the three influences by which all great revolutions are accomplished. In one sense, it is true, all these are resolvable into the divine influence. But as second causes are incorporated in the divine plan, it is wisdom to understand the principles by which these instrumentalities are directed. It is a principle which all history confirms, that the remote causes of extended moral changes are at first slow in their operation; but as the revolution itself hastens, these causes exert a wider and more controlling influence, and render the movements of Providence more decided and rapid. Thus, by a train of events, vast masses of mind have been moved onward, and singularly prepared for subsequent changes. The result has always been as dependent upon the previous preparation, as the vegetation of the seed has been upon the soil into which it is cast. All the mighty men, who have successfully "gained the point at which they aimed, had the stream in their favor, and were indebted more to the strength of the current than to their own individual efforts; their superiority to others consisted chiefly in their superior discernment; and they seemed to lead their cotemporaries merely because they themselves were most led by the SPIRIT OF THE AGE, and took a favorable situation for being borne forward by the tide which they had the sagacity to see was upon the turn." The causes which, in the French revolution, led to the overturn of monarchy, and the subversion of the whole political and religious system of France, moved silently and slowly at first. But when the poison of infidelity had spread, until the belief in a future state and the existence of God was blotted from the nation, then a few bold spirits pushing out upon the current, and wielding the popular mind, trod down the forms of government—threw the reins upon the neck of passion, and, for a brief day, revelled in blood and the delirium of power. The same principle has always been employed by Providence, in effecting those changes, which have given permanency or extension to the kingdom of Jesus Christ. By a succession of causes contributing their influence, the Augustan age was illustrious for learning; the Roman empire then extended over the civilized world; the din of war was hushed and universal peace prevailed; for the fulness of time had come; the Saviour was born and his kingdom established.

The Reformation, under Luther, seized upon mighty empires, and, as it were, in a moment and forever, changed their character and their destiny. It never could have been thus carried forward had not a train of causes, silently though powerfully operating for a long period, prepared, not only Germany, but the nations of Europe, for those results, which seemed, to the superficial observer, to have been accomplished with great suddenness and by individual decision. All were amazed and terrified at the vastness and the rapidity of the revolutions which followed; for a single blow seemed to vibrate through the world: but it was PROVIDENCE, AND NOT LUTHER, THAT PLANNED AND ACHIEVED THE REFORMATION.

The evidences are every day becoming more decided, that God is now, by wonderful and rapid overturnings, hurrying the world on, preparatory to some unparalleled revolution. Every review of the past, as contrasted with the present disposition of the world, confirms this position. *Once*, the haughty Turk held absolute sway over the fairest portions of the Eastern continent, and proudly trod down the rights of Christian nations: but *now*, his power is broken; his dominion curtailed; and the sacred habits of the Mussulman invaded by European customs. *Once*, the learning of the world was found only in the cells and cloisters of the monk, whilst the people were enveloped in the grossest ignorance;—but *now*, knowledge is free, and a movement has commenced which will render it universal. *Once*, the commerce and the wealth of the world were in the hands of the Roman Catholic nations;—but *now*, they are found transferred to the governments where the Protestant faith is predominant. *Once*, the Roman Catholic power held kings as vassals, and ruled them with a rod of iron;—but *now*, the kings of the earth are masters over Rome. *Once*, England was an outer province, a mere speck in the ocean;—but *now*, she holds territorial command over one-fifth part of the globe, and has access to every nation. *Once*, America was a vast howling wilderness, undreaded by the despots of the old world;—but *now*, she stands forth a mighty nation, an empire of freemen, pouring light upon the dark governments of Europe; and, by the power of her illustrious example, giving the death-wound to despotism, and a new character and destiny to the whole Eastern continent. *Once*, the nations were crushed, and lay indolent and nerveless in the hands of the tyrant;—but *now*, the prominent kingdoms of Europe are agitated by the bold and manly discussions of human rights, so that thrones are tumbling, and they who sit upon them are smitten with fear. *Once*, the arts and sciences were buried in the long night of the dark ages, and man plodded on in his heavy toils;—but *now*, discoveries are bursting forth, by which the labors of years are performed in a single day; distance is almost annihilated, and intelligence circulates with the speed of light. *Once*, the dense population of Roman Catholic countries was perfectly inaccessible to Protestant Christians, and the inquisition was a terror to the whole earth;—but *now*, it is the tale of by-gone days, and the Protestant faith is preached without molestation, hard by the crumbling walls of its prisons. *Once*, the Christian community



were slumbering over their responsibilities to Christ and a dying world;—but *now*, a new and mighty impulse has been communicated, and associations have sprung to life, around which the devoted are rallying with concentrated determination. *Once*, a Bible was scarcely to be found, and not at all in the living languages of the nations; but *now*, it pervades not only Christian nations, but has been translated into a majority of all the languages of the globe. Plans that *once*, by reason of their boldness and grasp, would have fixed the suspicion of madness upon the man who should have suggested them, are *now* matured and executed with comparative ease; for the human mind has been roused and quickened into enterprise, not only wakeful, but untiring and irrepressible. What can be the meaning of all these and many other changes as bold and far-reaching? Surely the accumulating power of many causes is breaking over mighty obstacles, and heaving up vast revolutions. All things seem to denote that the world is hurrying forward to some grand consummation;—that the great drama of Providence is drawing to its close. What that consummation is we are not left ignorantly to inquire. The voice of revelation has spoken out, proclaiming that the jubilee of the world has come—that the day of its redemption has arrived. There are “voices and thunderings, and lightnings, and an earthquake;” for the angel that stood before the throne to offer the incense “with the prayers of all saints” has filled his censer with the fire of the altar and cast it into the earth. “Come, behold the works of the Lord, what desolations he hath made in the earth.” “For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted.” The work to be done is great. It demands a noble army of ministers. It calls for immediate activity and unremitted self-denial. God will prepare his people for the work, though it may be in a strange way. For a small moment he may seem to forsake and divide them, but with great mercy will he gather them, with everlasting kindness will he have mercy on them. The darkness which now, like midnight, shuts in upon us, is no ground of discouragement, but rather of hope; for it is thus that God is wont to draw his children from all earthly dependences. Thus, as perplexity increases, and they know not what to do, they are taught to look up and to put confidence in God, to whom “the darkness and the light are both alike.” He perfectly understands his own plan—he knows the end from the beginning;—the darkness and the affliction, as well as the light and the triumph, are a part of his plan—it has all been laid in infinite wisdom and benevolence. And no enemy, nor combination of enemies, can throw even an impediment in his way. All things are working well!

“Each opening leaf, and every stroke  
Fulfills some deep design.”

Therefore let us not be afraid, “though the earth be removed and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof:” for “God is in the midst of his Zion, she shall not be moved; God shall help her, and that right early.” “Wait on the Lord: be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord.”

Hon. Theodore Frelinghuysen, LL. D., is President of the Society; the Rev. William Patton, D. D., Secretary; the Rev. Benjamin Labaree, Associate Secretary; and Joseph Otis, Esq., Treasurer.

The Anniversary of the Society was held in New York, May 11, 1837; and the meeting was addressed by the Rev. Eliakim Phelps, Secretary of the Philadelphia Education Society, Rev. N. E. Johnson, of New York, Rev. Thomas Brainerd, of Philadelphia, and the Rev. George Washington Blagden, of Boston.

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#### EXTRACTS FROM THE REPORT OF THE PHILADELPHIA EDUCATION SOCIETY.

THE Directors of the Philadelphia Education Society submit for the consideration of the Society and the public, the following facts and statements:

This Society is a constituent part of the American Education Society, whose origin may be traced to the zeal and labors of a few pious friends in a sister State, as early as 1816. That Society has been prosecuting its work of love more than twenty years, and its course has been marked in a signal manner with tokens of the approbation of God. Its early operations were limited, and for several years were but partially adequate to the

loud demand for an increase of educated and efficient ministers. The developements of Providence have, however, of late years, rectified the opinions of Christians on this subject, and it is now extensively seen and felt that the point at which the efforts of the church must be concentrated, *in a special manner*, is the increase of an able, efficient ministry.

The object of the American Education Society is to afford pecuniary aid in the education of indigent young men for the gospel ministry. It has already rendered aid to about 2,800 of this number, and has now on its lists more than 1,100, who have actually received assistance from its treasury during the last year. If to them be added those who still rely on the Society for aid, but who by teaching or manual labor, have been able to meet their own expenses, the whole number will be from 12 to 1300. About 60 of those who were educated by this Society, have gone as missionaries to heathen lands, and more than 500 to the distant West, while others are occupying some of the most important posts of usefulness in the cities, seminaries and colleges of our own land.

This branch of the Society is yet in its infancy. The past is the first year since its organization, during which the labors of an agent have been wholly devoted to this field. Much time has been employed in effecting organizations for future action. The year has been one of extreme embarrassment in the commercial world. The amount of agency has been very limited, the time of one man only being allowed for the correspondence of the office and the labors of the whole field, and although he has travelled between 5 and 6,000 miles during the year, he has been obliged to leave many important congregations unvisited. Other circumstances of embarrassment have existed, to which the Directors forbear to allude. They are happy, however, to say, that notwithstanding all this, the cause has been prospered far beyond their expectations. The receipts and pledges for the year have exceeded those of any former year by nearly 150 per cent. The number of beneficiaries on this field has been almost doubled. One entire presbytery has transferred its beneficiaries and its members to our Society, and its funds to our treasury. Two other ecclesiastical bodies, one with 12, and the other with 27 or 28 beneficiaries, have expressed a desire to effect a similar arrangement.

We are happy also to record the fact that unusual cheerfulness has been manifested in responding to our calls. This Society has manifestly a strong hold on the hearts of Christians, wherever its principles and its methods of procedure have been presented. This was indeed to be expected. It could not well be otherwise. There is that in the features of its organization and in the high and liberal principles upon which all its operations are conducted, which in an intelligent community, will in all ordinary cases commend it to confidence and patronage. It is rival to no sister organization—it is in competition with none. It usurps none of the ecclesiastical prerogatives which the church has wisely confided to her own judicatories.

Every beneficiary is still under the care of his own church judicatory, to be licensed or not by them as they judge proper. This Society is, and it claims to be, only the almoner of that portion of the church who chose to employ its instrumentality for the better supply of an able, orthodox ministry for the world. It is in the best and largest sense an American Society—ready in the true spirit of the gospel and of the confession of our faith, “to do good to all as we have opportunity,” and to join with the pious and holy in raising up a ministry who shall “preach the gospel to every creature.”

The Directors desire distinctly to avow their entire confidence in this catholic operation, in its organization, and their increasing attachment to it on that account. They love to contemplate it as an engine fitted for the Master’s use in carrying out the high purposes of his grace in the recovery of the world. Such it is designed to be. It belongs to no party. It recognizes no sectarian distinctions. “Its field is the world.” Its object the supply of an evangelical ministry for *the world*. And its work will not be done until a pious educated orthodox ministry is provided for the entire world. Standing on this high ground and acting on these broad principles, it will of course possess advantages for the prosecution of its object which associations limited in their operations, cannot so readily secure. It will be less likely to be embarrassed by rival and opposing denominations. It will be less affected by local jealousies or ecclesiastical contentions, and it may prosecute its work unembarrassed by those “disturbing powers” by which all denominations have hitherto, at times, been more or less distracted.

Some of these advantages are already realized. The Board have the means of knowing that not a few, and of those too, among the most intelligent and influential who have recently enrolled their names among the patrons of this Society, have done it under a full conviction that its principles and its plans are wise, and safe, and good—well adapted to the spirit of the age, the emergencies of the church, and the wants of the world.

They believe and feel that that benevolence which, overlooking all minor denominational distinctions, can fix on *the world*—the ENTIRE WORLD as a field of its operations—and the conversion to God of the whole population of our globe as its object—is the spirit which the emergencies of the church demand—a spirit kindred to that which brought the Saviour from the skies—the spirit of the New Testament, of the millennium, and of heaven.

Governed by a sacred regard to these sentiments, and influenced as we trust by this spirit, the functionaries of the Education Society have thus far gone forward in their work. It has been with them at all times an object of prime concernment to hold themselves, and the course in which they labor, wholly aloof from those strifes and divisions by which some portions of the church are now disturbed. And they have the happiness to believe this course meets the approbation, not only of our best, wisest, holiest men, but the approbation of our Father who is in heaven. Encouraged by his smiles, and by the increasing favor and patronage of the wise and good, we return thanks for the favors of the past, and with renewed ardor, and zeal, and hope, set forward in the labors of another year. Trials we expect; but we hope for grace to meet them. Our way is plain. It is onward, upward, heavenward. To the church we look for countenance and coöperation—to God for his Spirit to direct us, and his grace to crown our efforts with success. If the Spirit be poured upon us from on high—the highest, the strongest, the holiest aspirations of our souls, on the subject, will be answered. He will give wisdom to our counsels, success to our endeavors, and triumph complete and glorious to our cause, and to those who are the instruments in its consummation, he will assign a place among the morning stars, when they shall again sing together, and among the sons of God when they again shout for joy.

Ambrose White, Esq. is President of the Society; the Rev. Eliakim Phelps is Secretary and Agent; and George W. McClelland, Esq. is Treasurer.

The Anniversary of the Society was held in Philadelphia, May, 1837.

The Rev. Dr. McAuley, of New York, offered the following resolution, and accompanied it with remarks.

*Resolved*, That in view of the signs of the times, and the adequacy and wise adaptation of the instrumentality by which God designs to convert the world, it is the duty of ministers and laymen of all Christian denominations to engage in the definite enterprise of supplying the entire population of our globe with a faithful ministry, and to coöperate on apostolic principles for the speedy accomplishment of this glorious work.

Mr. President, said the Doctor, we live in the midst, I will not here say, of a revolution, but of reformation. Notwithstanding some adverse circumstances, the time for Zion's enlargement seems to be drawing near. The church is shaking herself from the dust of accumulated ages; and the Son of God appears to be coming in his glory, conquering and to conquer the kingdoms of this earth. 'Tis but the lifetime of five or six individuals since nearly the whole church of Christ on earth was fast bound in chains of papal superstition and corruption. But the Son of man said, Let there be light, and the light of the reformation burst forth, illumining and vivifying countless numbers who had been groping in darkness, and been enveloped in the shades of death. 'Tis but the lifetime of one man, since Voltaire yet warped the intellect of Europe, and cherished the hope of subverting the foundations of Christianity; when seated in his closet, with "Crush the Wretch" for his blasphemous motto, he indited his infidel effusions, whilst the malice of hell was rankling in his breast, and his pen recorded the inspirations of the devil. But how changed are now the prospects of "the kingdom of heaven!" Infidelity, foiled in the conflict, is gradually retreating from the field. The disciples of the Master, especially in England and America, are waking up from their lifeless formality. A higher and holier standard of duty is beginning to regulate their works of faith and love. A more expansive spirit of benevolence is beginning to mark out the circumference of their sympathies. Every benevolent effort based on the true spirit of the gospel finds friends, and, though oft amid difficulties and opposition, does not fail to work its way into the confidence of Christians. So that verily they that love the Lord indeed, have reason "to thank God and take courage."

But, Sir, while the church is waking up and looking abroad over the length and breadth of the desolations around her, and ere she has half supplied them, the Master is loudly calling from the East and the West, from the North and the South, and reiterating in our ears his long forgotten mandate: *The field is the world*. To the few who in the last thirty years have gone abroad, he has signally verified his promise, "Lo I am with you alway, even unto the end of the world." Nation after nation has he prepared to receive his messengers, until the entire Gentile world, may be regarded as accessible; and it is literally true, that

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains,  
Roll down their golden sand:  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.



These chains of superstition too, by which their lands are bound, the cruel, the bloody rites by which they attempt to appease the anger of their unknown God, have been so fully described to us by the few laborers sent among them, that hard, indeed, must be the heart that does not feel. Whilst you are comfortably seated in this house of God, rejoicing in the richness and freeness of salvation through the Saviour, some one of the many thousands of widows who are annually immolated in India on the funeral pile of their husbands, by the relentless superstition of their land, may at this moment be ascending the fatal pile. Behold her tied down to the lifeless body of her husband. See the flames, lighted by her own son, consuming her body; hear her terrific shrieks until they are drowned by the beating of drums and the acclamations of the infatuated multitude! Or see her buried with her departed husband, the living and the dead in the same grave! Or behold the deluded mother casting her first born into the river, and standing to see the little innocent seized by contending alligators, and torn to pieces, its bones broken, and its blood sucked by the successful monster! Or see the deluded worshipper suspended in the air by large iron hooks thrust into his side, and thus violently swung around for a quarter of an hour! Or behold him casting himself from an elevated stage on open knives, lightly covered with cotton! Or walking with naked feet on burning coals! Contemplate these and similar scenes of degradation and suffering, in which 600,000,000 of our fellow-men are yet more or less involved; degradation which excludes its subjects from a holy heaven,—sufferings, to relieve which the Son of God descended to earth, provided a ransom, and commanded his disciples to publish it to every rational creature; contemplate these scenes and say, what have the churches done to spread the glad tidings of relief? How have they responded even to the calls of the few of our countrymen who have gone, for example, to India, that land of “thick darkness”? Let one of their own number answer, who has spent his life in the cause. In a letter from the Rev. Dr. Poor, of the American Board, which reached me a few days since, that devoted servant of Christ says: “We marvel that our cry, *come over and help us*, is not more regarded by our brethren in America. The harvest is perishing, is *perishing* for want of laborers. We definitely requested twenty-seven for this field—in return, one individual has just arrived.”

Why is it, Mr. President, that after the lapse of eighteen hundred years so little has been done? that one half of our own country is yet destitute, that four-fifths of the human race have never heard of the sinner's friend? Is there any defect in the system of instrumentality appointed by God? No, Sir, that system admits of extension to an indefinite degree, of extension adequate to the wants of the world. The Bible admits of translation into the thousand languages of the earth, as well as the hundred and fifty in which it is found. The preaching of the gospel is in the nature of things as applicable to one nation as to another, and as well to all nations as to some. And there is the same promise of the divine blessing; and the same prospect of a rich harvest of believing souls. But how can the heathen believe in him of whom they have not heard; how can they hear without a preacher? Here then, Mr. President, is the grand difficulty. The want of ministers is the primary, the fundamental obstacle to the spread of the gospel over the earth. Here is the point at which the great system of machinery for the conversion of the world most labors. And on whom does the guilt of this deficiency rest? Are ministers now called to this work by inspiration? No, Sir, since the primitive band of fishermen and tentmakers was inducted by the Saviour himself, their successors in office have been introduced into the field by the instrumentality of man. One of the standing injunctions to the ministry is, “the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” It is therefore our duty to multiply faithful ministers until “the gospel of the kingdom shall be preached in all the world.”

Let the followers of the Saviour then go to work with the full conviction that *the duty enjoined on them is practicable*.

Mr. President, about twenty years ago, when your noble Society commenced operations, and had one or two dozen beneficiaries, the great difficulty apprehended was want of money. Since that period, the church has learned something of her duty, and enabled you to aid in this time nearly 3,000 young men. Now your greatest difficulty is want of *men*. But in reality the true difficulty first and last has been want of piety and zeal in the churches. The Spirit of God opens the door of access to the heathen world faster than laborers come to enter it. The Spirit of God has made Christians willing to support and send forth young men, just in proportion as this duty was urged upon them. And the self-same Spirit has made young men willing to devote themselves to the work of the ministry, just in proportion as ministers have faithfully spread before their people the wretched condition of the heathen world, and as Christians have labored and prayed to find workmen for the Lord.

Let the churches form *definite ideas of the work* to be performed, and in reliance on God, purpose its accomplishment. Our efforts are often paralyzed by the supposed incalculable vastness of the work. Our faith often wavers, because not based on intelligible

"evidence of the things not seen." It was thought a gigantic conception when the American Bible Society resolved within a few years to furnish the book of God to every destitute family in our land. It appeared so only because the extent of the enterprise and the means for its accomplishment had not been definitely surveyed. Thus also the resolution which I have proposed to this respectable audience, doubtless appears to many as "idle words, and they believe them not," yet, when rightly viewed, it is not beyond the bounds of reasonable calculation. Rating the unevangelized world at 600,000,000, and allowing 1,000 souls to each minister, it has sometimes been said we must furnish 600,000 laborers. But far less will suffice. Supposing each preacher to take charge of four or five stations, he could preach the gospel at least to 2,000 souls. The number thus required would be 300,000. Again, Mr. President, the converted heathen will, in the progress of this work, furnish at least five, and probably ten times as many laborers as it will be necessary to send to them, and this would be less than they did in the apostolic age. We would then need but 50,000 laborers for the heathen world, to be sent from the present Christian churches. This number, and perhaps the half of it, would, we doubt not, together with the native auxiliaries, and the Bible, and tract, and Sabbath school efforts, be amply sufficient, by the divine blessing, to preach the gospel to every creature, to bring all the heathen world under the influence of the means of salvation; especially if, like the protomissionaries of the Saviour, many of them should travel from place to place, remaining only long enough in each to form a congregation of believers, and then appointing from their number the most pious, talented and faithful, as pastors for the flock, pursue their course. This method was found adequate in the apostolic age, and might now be pursued (as it is in part) with the greater propriety, as the missionary would leave the *written* word in every church thus formed. Is it objected by any that these teachers would be ignorant of the history of the church, and other important matters? I hesitate not, in reply, to express it as my solemn and deliberate conviction, that it would be better for the heathen world never to hear of Augustine and Luther, and Calvin and Zuingli, and Arminius and Wesley, than to be rent into such a multitude of contending sects, and embittered by bigoted disputes, as the Protestant church generally has been. A Christianity built upon the Bible, and on the Bible alone, like that of the earlier Christians and the modern Moravians, will suffice for the salvation of any nation. But the well educated missionaries themselves would be possessed of all the collateral science requisite to illustrate and defend the sacred volume, and could communicate it, whilst institutions for Christian science and learning could be gradually established in all nations, for the publication of the Scriptures and the gradual elevation of ministerial education among the natives.

And *how long would it require* until the church could furnish these 50,000 missionaries? Not so long as we are accustomed to imagine, if the Protestant churches would come up to a standard of duty perfectly attainable and certainly obligatory. The apostles found "in every city" in the churches established by them, (averaging probably at that period not fifty male members,) materials for "appointing elders" or preachers. Hence we may justly infer, that every church, on an average, does contain at least several persons whose duty it is to devote themselves to this work, and if a proper standard of piety were maintained, and suitable effort made to direct them, they could now be found as well as in the apostolic age. Now it is calculated that there are 15,000 Protestant churches in the United States, about 20,000 in Great Britain, and about 20,000 in Continental Europe. Supposing 15,000 of all these churches, which is not half the number in Great Britain and the United States, were to take active part in this work, and furnish each one theological student every five years, which is far less than some few of them have done and are now doing, we should in ten years have 30,000 laborers partly in the field, and partly in a course of preparation. In twenty years we should have 60,000 thus designated, from which deducting 10,000 for domestic service, and for the ravages of death, we should have left 50,000 laborers, who in 25 or 30 years, might all be in the foreign field.

*But how can Christians be brought up to this duty?* Let parents feel that their children are not their own, but the Lord's: and as "the Lord hath need of them," let them from infancy dedicate them to God, and strive to instil into their youthful minds the duty and glory of serving God if called among the heathen. Let every mother strive to be a Hannah, and dedicate her little Samuel for the sanctuary of God. Let every father be an Abraham, ready to surrender his son to the sovereign disposal of Jehovah.

Let *ministers* hold up to the view of their hearers the duty of sending the gospel to the heathen, and of being willing to take it to them, as frequently and as faithfully as they do the duty of repentance and faith. Let fidelity on this point be regarded and inculcated as an essential evidence of Christian character, as it doubtless will be in the case of all who have been thus faithfully instructed.

Again, let *churches*, which feel their duty on this subject, formally resolve that they will, by the divine blessing, endeavor to furnish at least the number mentioned, one student every five years, and if possible more, for this work. Let this duty be made a

subject of special application at every monthly concert, and let pastor and people co-operate in seeking out pious and talented young men, and laying the subject before them.

Let *ecclesiastical judicatories* of every grade and every denomination, discuss and recommend the subject to their churches, as they did the temperance effort. Let all denominations take part, and co-operate in the work on apostolic, or liberal principles. Let different societies, voluntary and ecclesiastical, direct their attention each to a particular heathen nation, that there may be as little interference as possible. Let our theological seminaries be so modified as to substitute a missionary professorship, instead of that of polemical theology; and finally let all be done under the conviction that *the work is the Lord's, and its issue is in his divine hands.*

Mr. President, I need not add that this glorious, this *millennial* enterprise would require and would lead to an enlargement of your operations to a millennial scale. Yet it is all possible; nor would the education of the poor and the mission of all these men, require greater pecuniary sacrifices from the churches at large, than some individual Christians are now making; not more than a tithe of Protestant wealth from the living, together with the increase of legacies which such a state of effort and piety among Christians would produce. This is a delightful theme, Mr. President. Let us pray that the disciples of the Saviour may speedily and cordially embrace it. We have been rather resting since the great Bible and Sabbath school efforts have been accomplished. It is time again to buckle on our armor, and advance to another still bolder and still more glorious assault upon the god of this world, until saints on earth shall unite with angels in heaven in the glorious proclamation, "The kingdoms of this world *have* become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

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#### EXTRACTS FROM THE ELEVENTH ANNUAL REPORT OF THE DIRECTORS OF THE CONNECTICUT BRANCH OF THE AMERICAN EDUCATION SOCIETY.

Presented at New Milford, June 20th, 1837.

THE year which has now closed has been less favorable than some of the preceding, in respect to facilities for the operation of the Education cause in this State. Some time previous to the last annual meeting, the Rev. Mr. Nash, who had labored with much efficiency and success as an Agent for this Branch of the Society, was called away to another part of the field. In consequence of this arrangement, the cause has been deprived of the essential aids and advantages of such an agency in Connecticut, during the greater part of the year. The results of this deficiency, in the present case, have been the more unfavorable, because the efforts of agents for several other benevolent objects have been continued here with more than usual diligence. Experience has shown, and particular reflection upon the subject will make the reasons manifest to every enlightened mind, that some special exertions are peculiarly necessary, in order to the due support and advancement of this important enterprise. The Education cause, though generally approved by the great body of Christians, is not so readily comprehended, in all its bearings upon the interests of the Redeemer's kingdom, as most of the other objects which are before the religious community. This results in part from the peculiar nature of the subject—in part from the number and variety of its interests and relations, which require to be taken into the estimate of its importance—and in part from the fact that it operates in a department comparatively remote from public observation, and less obviously and immediately connected with the great result, to which all eyes are chiefly directed, than some other departments of benevolent effort. The sphere of labor in which the Education Society is employed, holds, to almost all other departments of Christian enterprise, the relation of a *preparatory* work. Its friends and helpers are toiling patiently and diligently at the deep foundations of the spiritual building; and cannot expect to excite that general notice and admiration, with which others are cheered, who are engaged in putting on the top stone of the edifice, or in furnishing its decorations.

From the statements of the Treasurer, it appears that the whole amount of collections for the Education cause in this State during the year now closed, is \$3,461 31, which is a falling off from the collections of last year by the sum of \$2,875 79.

The disbursements of the Treasury for the year have amounted to \$6,211 15—being an excess above the receipts of \$2,749 84. To meet this deficiency, besides appropriating the balance on hand at the beginning of the year, we have been obliged to draw on the treasury of the Parent Society, for the sum of \$1,815 00.

There is now on hand \$602 89, to meet the expenses of the quarter ending in a few days, which will probably amount to nearly three times that sum.



The whole number of beneficiaries, who have received appropriations from the funds of this Board within the past year, is *one hundred and seventeen*. The number of new applicants received is *seventeen*.

The usefulness of the beneficiaries of the Education Society, during the period of their preparation for the ministry, is an interesting subject of consideration. Not only are they useful in those employments to which they resort for the purpose of obtaining pecuniary means, but also in many other ways more directly subservient to the interests of the Redeemer's kingdom. Having, in the first place, been strongly influenced by a desire to glorify God in the salvation of men, and having distinctly and solemnly purposed to devote themselves to the work of the ministry, they enter upon their course of preparation with feelings and views which will dispose them to become engaged, at once, in all such efforts for the good of others as may come properly within their sphere. Hence, as members of the colleges and seminaries, where they are placed, they are seeking to exert a saving influence on the multitudes around them who are living without God in the world. As teachers of Bible classes, and of classes in Sabbath schools, many have opportunity to be highly useful. The sentiment has been expressed, by those who have had the best means of knowing and appreciating the labors of the beneficiaries in these various methods of doing good, that should they all be removed out of the world by death, at the end of their preparatory course, their usefulness to the cause of Christ previous to that time, ought to be considered as abundantly recompensing every exertion and expenditure for their support. This, however, is but a small part of the good which results to the church and to the world, in return for the sacrifices and efforts made for this cause.

The importance of the grand object of the Education Society cannot fail, we think, at this day, to be seen, and, in some good measure, appreciated, by every intelligent Christian. If we look only at the wants of our own country, our minds are filled with distress and alarm, in view of the great deficiency which exists, notwithstanding all that has been done, in the means of supplying our population with the bread of life.

The number of evangelical ministers of the gospel, who are in any degree competent to the discharge of their important duties, falls very far short of the actual demand on the part of those who, in some degree, appreciate the value of a preached gospel; and, much more, does it fall short of the real demand, occasioned by the extensive destitution existing among those who have never, by their experience, learned to value or desire this blessing. Even in some of the New England States this famine of the bread of life is truly distressing. In the State of New Hampshire, "a large portion" of the churches are destitute of the stated preaching of the word; and, in Maine, if we are correctly informed, very many churches remain unsupplied. And what shall we say of the 4,000 evangelical churches, in our whole country, which are destitute of ministers, and of the 6,000,000 of the population who are living without this important means of grace?

The reason why such a destitution exists in this Christian land, is found in the fact that men are not to be obtained, in sufficient numbers, to enter, with the requisite qualifications, into the work of the ministry. If ministers could be found to go in and occupy these desolations, they would not be suffered thus to lie waste. By the efforts of the people to supply themselves, and by the assistance afforded through the channel of Domestic Missionary Societies, they would all be speedily furnished with pastors and teachers. O, when will the pious young men of our churches, who are embarking from year to year on the troubled sea of worldly enterprise, be seen coming forward with a zeal, at least, as prompt and ardent as that which now actuates them in the pursuit of the world, and devoting themselves, in this sacred work, to the service of Him who laid down his life for the redemption of the world from sin and ruin.

The spiritual wants of our own country first awaken our sympathy and concern. And these are enough, were it not for the confidence inspired by the promises and purposes of Jehovah, to overwhelm us with consternation and discouragement. And when we look abroad upon other portions of the world, how much more appalling and disheartening still are the desolations which meet our view! We cannot portray even an outline of the dark picture. But, we ask, how long would these millions in pagan lands remain in their present condition of ignorance and debasement, if men, properly qualified, could be obtained, in sufficient numbers, to go and preach the gospel among them? There is, at times, we know, a deficiency of other means to sustain our missionary operations; but, after all, the great deficiency, and that which is really the occasion of every other, is the want of qualified and devoted missionaries, to stand up in the midst of the churches and say, "here are we, send us." Wherever there is any thing like an adequate provision in this leading department of the means of the world's conversion, the other subordinate means will be furnished in proportionate abundance.

The Lord Jesus Christ has laid upon the church the command to preach the gospel to every creature. It is, and ever has been, therefore, incumbent upon the church to see to it, that there is a sufficient supply of Christian ministers. It is the sin, and the reproach of the church at this moment, that the laborers in the harvest of the Lord are so few; and the church must answer for it that any are left to plead in vain for some one

to come and minister among them in holy things. We say it is the solemn duty of the church to see to it that so many of her consecrated sons are fitted for the office of the ministry, as are required in order to the universal dissemination and the unceasing enforcement of the truths of our holy religion. This is a matter too, which must not be left to itself. It requires earnest and particular care and exertion. The young men in the churches, whom God has been pleased to regenerate, must not be suffered to become diverted from the work to the secular pursuits and enterprises which naturally solicit their attention. Neither can the church discharge her duty in this respect, by merely giving up her sons, in sufficient numbers, to the work of the ministry. She must train and educate them for the service. If any portion of the world is cursed with an ignorant and inferior class of men in the sacred office, the sin lies at the door of the church,—at least, of some portion of the church. From the nature of the work to which the minister of the gospel is called, wherever he may go, a good degree of mental cultivation, and some substantial attainments in knowledge, are absolutely essential to his usefulness in the appropriate labors of his calling. It is worse than in vain, however pressing the call for ministers, to overlook this fact. Moreover we are forbidden to lay hands upon a novice. The qualifications of a gospel minister, as described by an Apostle, are of no ordinary kind.

But in order that the world may ever be supplied with a sufficient number of gospel ministers, and those properly qualified, by the possession of piety and learning, for their work, the enterprise, in which the Education Society is engaged, must be sustained and greatly enlarged. This kind of special effort is obviously necessary to the accomplishment of the end in view. That end will never be attained as a mere matter of course; it will never be attained without the employment of specific instrumentality. Previous to the institution of Education Societies in this country, the proportion of educated talent which was brought into the ministry was found to be rapidly diminishing, until it was found to be not more than one-sixth of the whole. At present, however, through the blessing of God upon their labors, nearly one half of the students, now in a course of instruction in the colleges of New England are destined to the work of the ministry. Let this ratio be still increased. Let this good work go on until our country and the whole world shall be supplied with pastors and teachers after God's own heart, who shall feed the people with knowledge and understanding. Let all the pastors of those churches, which were planted by the wonderful interposition of God, sustained by his faithful care, and blessed, beyond all former example, with the effusions of his Holy Spirit, feel their obligation in relation to this cause. Let us hope that the churches of Connecticut will never be backward in sustaining an object, the principles and the merits of which, they have so much reason thoroughly to understand, and to regard with favor. In respect to this most essential blessing of heaven, the blessing of a pious and an educated ministry, it may be said to them, "freely ye have received, freely give."

Addresses were delivered at the time of the Anniversary by the Rev. Mr. Turner, of Quincy, Illinois, Rev. Ornan Eastman, one of the Secretaries of the American Tract Society, New York, and the Secretary of the Parent Society.

Hon. Thomas Day is President of the Society; the Rev. Samuel H. Riddel is Secretary and Agent; and Eliphalet Terry, Esq. is Treasurer. The next annual meeting will be held at Norwalk, on the third Tuesday of June, 1838.

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#### MAINE BRANCH.

THE annual meeting of the Maine Branch of the American Education Society was held at North Yarmouth, June 28, 1837. The meeting was opened with prayer by Rev. Mr. Vaill of Portland. Rev. Dr. Tappan, of Augusta, read the report of the Directors, and the meeting was addressed by the Rev. Mr. Dwight, of Portland, Rev. Mr. Fowler, of Fall River, Mass., Rev. Mr. Lane, of Westbrook, and the Rev. Mr. Nash, General Agent of the American Education Society for Massachusetts and Maine.

We regret that we are unable to insert an extract from the report in this number of the Journal. One may be expected in the next, and also notices of other anniversaries.

The Rev. William Allen, D. D., is President of the Society; the Rev. Benjamin Tappan, D. D., is Secretary; and Professor William Smyth, of Bowdoin College, is Treasurer.

## AMERICAN EDUCATION SOCIETY.

*Quarterly Meeting of the Directors.*

THE Quarterly Meeting of the Board of Directors, was held on Wednesday, July 12, 1837. Appropriations were made to beneficiaries in various institutions, as follows:—

	<i>Former Ben.</i>	<i>New Ben.</i>	<i>Total.</i>	<i>Am't Ap.</i>
16 Theol. Sem.	163	4	167	\$3,318
37 Colleges,	421	25	446	8,963
60 Academies,	181	48	229	3,732
113 Institutions,	765	77	842	\$16,013

Of the above, the following appropriations were made to beneficiaries out of New England:—

	<i>Former Ben.</i>	<i>New Ben.</i>	<i>Total.</i>	<i>Am't Ap.</i>
10 Theol. Sem.	58	3	61	\$1,098
22 Colleges,	177	20	197	3,751
30 Academies,	94	24	118	2,043
62 Institutions,	329	47	376	\$6,892

To meet the appropriations of \$6,892 to beneficiaries in the Middle, Southern and Western States, the Parent Society was obliged to pay from its treasury the sum of \$4,000, in addition to what was raised for this object within these limits, although its treasury, at the time, was overdrawn some thousands of dollars.

The death of the Rev. Dr. Holmes, having occurred since the last meeting of the Directors, the following resolution was adopted by the Board, and ordered to be inserted among their records:

*Resolved*, That whereas, since the last meeting of this Board, it has pleased God to remove by death, after a short sickness, the Rev. Abiel Holmes, D. D., LL. D., at that time a respected member of it, and one of the founders of this Society itself, we sympathize with the afflicted widow, children and relatives, in the event. We venerate his memory, as that of one in whom sound learning, evangelical sentiments and views, and extensive attainments in theology, literature and liberal science, were happily blended with moderation and firmness, discretion and urbanity; whose labors, especially in illustrating the history, ecclesiastical and civil, of our country, have extended its reputation with his own; and whose attention to the important object and interests of this Society was calculated to endear him to all its friends, and the friends of Zion. Also, that the Rev. Secretary be requested to communicate this vote and our condolence, in a respectful manner, to the bereaved family.

The Rev. Ebenezer Burgess, D. D., of Dedham, Mass., was unanimously chosen a Director in the place of Dr. Holmes.

## REPORTS OF AGENTS.

*Report of Rev. Mr. Nash.*

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—During the six months since my last report, I have been enabled to prosecute the business of my agency without interruption. Not unfrequently is the notion advanced, that our benevolent institutions may be sustained without the labors of special agents. In view of such statements, evidently the fruit of ignorance or of prejudice, I always sigh and exclaim, Would to heaven that it were so! Then what an amount of sacrifice and hardship and expense might be saved. But, manifestly, if this world is to be brought to Christ, this sacrifice and hardship and expense must be sustained, at least till the standard of piety is greatly elevated, and the spiritual community shall be disposed to live far more for God and less for themselves.

During the period embraced in this report, besides a few Sabbaths spent in the counties of Norfolk, Middlesex and Essex, I have labored chiefly in the counties of Barnstable, Suffolk, Worcester and Franklin. In the month of May last, I visited the beneficiaries at the colleges at Hanover, N. H. and Burlington and Middlebury, Vt. Connected with these colleges are about one hundred and twenty young men, who enjoy the assistance of the Education Society. With most of them I had opportunity for personal interviews. Judging of these young men from my own observation, and from the information which I received, they are, as a body, fully worthy of the confidence and the patronage of the Christian public. In general the industry and economy, the good sense and piety which they manifest, are highly creditable to themselves and their patrons, and afford fair promise of future usefulness. That among so many young men there are so few exceptions to this remark, is matter for gratitude and encouragement. Burdened with debt, as most of them are, and under the necessity of making efforts and sacrifices, it was interesting to hear from them an expression of determined resolution to hold on in their present course. What friend of God or his country, what well-wisher to a dying world can avoid the prayer that a much greater number of young men like these may be engaged in the same pursuit?—may be seen buckling on the armor in which they shall be able to sustain a successful conflict with the powers of darkness? Among our beneficiaries at Burlington, and not least in promise, I found one colored youth of the African race.



It is surely matter of congratulation and encouragement to see Ethiopia stretching out her hands unto God.

What generous mind can witness the struggles of these individuals with poverty, can contemplate the efforts which they make, that their demands on public liberality may be reduced to the lowest possible amount, and consider that all is to prepare them to preach the gospel of the grace of God, and still grudge the pittance afforded to them in the form of a loan? Surely if any person on earth deserves well of his fellow-men, it is he who abandons the prospect of wealth, of honor and of ease, that he may devote his life to the laborious, self-denying work of preaching the gospel. What is more reasonable than the trifling addition lately made to the appropriations allowed the beneficiaries of the Education Society?

Within a few days I have attended the anniversary of the Maine Branch of the American Education Society, connected with the annual meeting of the general conference of that State. The whole season was one of uncommon edification and interest. As Maine, so lately an immense forest, is fast becoming a prominent member of our national confederacy, it is cheering to witness the harmony and brotherly love, the Christian enterprise and efficiency, the readiness to every good work, by which the churches there are characterized. In the recent convocation of these churches and their pastors at North Yarmouth, there was much to be approved and commended. In all the similar meetings which I have, within a few years, attended in other States, I have no where beheld that which came so near to the impression which I have of the final meeting of all God's people in the New Jerusalem. The crowds who were present, all apparently breathing love to one another and to the Saviour, and animated with zeal for his cause, carried my mind far away from the scenes of time, and led me to say, It is good to be here. By a venerable individual it was well proposed in a public prayer meeting, that special thanks be given for the harmony and brotherly love which rendered the occasion one of so much interest and profit.

In this new and rising State appropriations were made by the Education Society, during the last year, to about one hundred young men in preparation for the Christian ministry. Whenever this branch of Christian benevolence has been presented to the churches there, it has been cordially received, and generously patronized.

In some instances, doubtless, the contributions to our object have been diminished by the pecuniary embarrassment of the country. Still, hitherto, this effect has been experienced in less degree than might have been anticipated. I have been often cheered and encouraged by a decided expression of

the opinion, that, notwithstanding the pressure of the times, our leading benevolent institutions must be sustained. Plainly, he who says this, says right. No doubt there are in the country, even now, abundant means of sustaining these institutions. To suffer them to languish, must tend to increase that displeasure of Heaven, to which should be traced all our embarrassments and perplexities—the derangement of business, the diminution of resources, and men's hearts failing them for fear, and for looking after the things which may be yet coming on our guilty nation. Now is the time for the friends of the Redeemer to show their attachment to him and his cause. How few of them have yet made any sacrifices in his behalf. How few have given any thing more than what they could *conveniently* spare. Is it too much in such a time as this, that they be reminded, that He who for their sakes became poor, has increased claims upon them?—that they ought to do that for him and his cause, which may cost some portion of their luxuries and their comforts? To say nothing of other departments of Christian enterprise, should our Missionary and Education Societies fail to redeem the pledge on which thousands of individuals have been encouraged to rely, for aught which human wisdom can foresee, the most disastrous results must ensue.

Worcester, July 5.

#### Report of Rev. Mr. Emerson.

To the Secretary of the American Education Society.

DEAR BROTHER,—At the time of my last report, I had just passed through Caledonia county. Since that time, I have urged the claims of the American Education Society both publicly, and from house to house, throughout the counties of Orleans, La Moile, Chittenden, Franklin, and a part of Windsor. In this work I have received material assistance in the kind coöperation of the pastors, to all of whom, I would now return grateful acknowledgments. Some of them have devoted their time, and visited with me from house to house. In some of the former beneficiaries I have witnessed very pleasing evidence of gratitude to the Society. They have spared no pains to eradicate from the minds of their people any unfounded prejudices which had been imbibed by taking partial views of the Society in its operations. They were not ashamed to stand in their pulpits and say to those who love them for "their works' sake," "I owe it to the American Education Society that I am now a preacher of the gospel." Such testimony does good. People always realize more perfectly those benefits which they *feel*, than those which are merely described to them. If they love their pastor, they count it a great blessing to enjoy his labors, and they are ready to say, "If

the American Education Society has raised up such a man, it has done good—it has done *us* good, and we ought to sustain it; if it is raising up such men for the whole church, it is doing the whole church good, and the whole church ought to sustain it.” Such is not only the natural, but it is the actual course of reasoning, and it always leads to efficient effort. Pastors, sustaining such a relation to the American Education Society and to the churches, may do much—so far as their influence extends—may do every thing, to establish this Society in the confidence and affections of their people. Let the faithful pastor, whose worth is duly appreciated, say to his people, “I am a son of the American Education Society,” and he does more to advance the cause, than he could do by all the labored arguments in the world. He is himself a *living* argument that cannot be resisted. Such declarations, it appears to me, *ought* to be made; they are due to the Society and to the churches. They are due to the Society, because it has suffered unjustly through the magnified faults of its few unworthy beneficiaries: they are due to the churches, because they have been misled by having their attention directed not to the *general rule*, but to its *exceptions*. The general rule, in its full operation, ought to be placed fairly before them. They ought to know that upon this system the church is dependent for two-thirds of all those who are from year to year entering the ministry: so far as it is possible, they ought to know the individual men and their individual characters. We fear not the light; we court the light, and come to the light, that our deeds may be approved. We wish our operations to undergo a close inspection, that their true results may be definitely known. Let it but be known that two-thirds of the ordained missionaries sent out from this country to foreign lands, are the sons of this and other similar Societies;—let the individual character and usefulness of the numerous pastors, who have thus been raised up for our own churches, be properly understood and fairly set to the account of this system of operations, and we shall have no cause to fear the opposition of those who wish well to the cause of Christ. Let any system on earth be judged of as the American Education Society has been, not by its general results, but by some errors and faults that could be discovered in its operations, and there is not one that could stand. Let any class of men be judged of as the beneficiaries of the American Education Society have been, and the very apostles of our Lord Jesus Christ must be denounced, for among them was found a Judas. But there is reason to believe that the light, which has spread through the country, is fast correcting these errors in the minds of the community. My own experience, during the present pecuniary embarrassments, plainly shows that

the American Education Society already has a strong hold upon the affections of the churches. Indeed, in these very embarrassments, I have seen cause to rejoice;—not that I rejoiced to see people embarrassed, but I do rejoice to see Christians, in this time of perplexity, willing to make sacrifices for the cause of God. I have seen more than I expected to see—more of the operation of what I believe to be Christian principle, and I trust I am thankful to God for being permitted to witness it. All complain that it is very difficult to do any thing; but to the question, Shall the great benevolent operations cease? shall the 1,200 young men for whom I am soliciting your aid be stopped in their course? every good man is ready to answer, No! if every thing else goes down, these must stand. The salvation of souls is dependent on their success, and they must be sustained. Many have not merely made such declarations, but have proved the sincerity of them by their contributions, in many instances bestowing double the sum they have formerly felt able to give. If individuals generally throughout the *country* churches can be induced thus to act, we may hope the benevolent causes will be borne safely through this crisis: and what other hope can there be? Large supplies, which have been formerly received from the cities, must be cut off, and if these deficiencies be not made up by the increased contributions of those in the country, the cause of benevolence must fail. But we shall be answered, “the country is in embarrassment also.” This we know, and that this deficiency cannot be made up without a sacrifice. Neither could Christ have redeemed a lost world without a sacrifice; but the spirit that was in him led him willingly to make that sacrifice: and will not the same spirit dwelling in his followers lead them to make all necessary sacrifices for the perfecting of that scheme which their great Leader commenced by the sacrifice of himself. Does not the present crisis call loudly upon Christians to inquire, “What former indulgence can we now dispense with, that we may thereby possess the means of sustaining the cause of Christ?” The question suitable for *us* now to ask the churches is, Shall the system of charitable education be sustained? and I hope the churches universally are ready to answer this question as many to whom I have, in person, proposed it, have done. But let them remember, it is not to be answered by *saying Yes or No*, but by *giving or withholding*. “Be ye warned and filled” will never accomplish the work, while “that which is needful” is withheld. If this question be answered in the negative, will it not be consigning the vast valley of the Mississippi to the hands of Catholics and Infidels? for a large proportion of its educated ministers have been received from this source. This interesting portion of our land is filled with our

brethren—"bone of our bone, and flesh of our flesh." We love them. We wish to be united to them by all the ties, social, civil, and religious, which can bind man to man. We wish to be associated with them in a common faith, and we wish them to coöperate with us in spreading this faith throughout the world. All this we may soon realize if we will exert ourselves to send them the gospel. The legitimate influence of the pure gospel spreading over those prairies, and extending along those rivers, will draw out their vast resources of natural wealth, and lead them in such channels of benevolence as shall beautify and make glad the city of our God. This picture is not taken from the prophet's field of vision, as he gazes into futurity; it is drawn from what has actually taken place. A single instance, stated at the last anniversary of the American Home Missionary Society, may stand as an illustration of what I mean. The pastor of a church in the far west, which owed its origin to God's blessing on missionary labor, stated that two years ago his church first assumed the burden of sustaining their own minister; and within a twelve-month since that time they have contributed \$5,000 to benevolent objects abroad. Such is the result of missionary labor bestowed on one church. Shall we not endeavor to raise up others who shall go and do likewise? Shall we not make every sacrifice to bring forward the 1,200 young men now in the progress of their education? Let the Home Missionary Society be supplied with faithful men for the West; let such churches be multiplied, and we shall no more hear of foreign missionaries detained for want of funds to support them.

The church has long been praying the "Lord of the harvest to send forth laborers into his harvest." The prayer is answered, and, O! that my voice could reach the ear of every Christian that has uttered this prayer, Christian, God has answered your prayer;—he has called out the men;—here they are before you,—TWELVE HUNDRED—and God is calling upon you to furnish them that preparation, those arms, with which they are to fight his battles. Christian, will you utter that prayer sincerely? Then you will not be backward in making all the sacrifices which God requires of you in securing its accomplishment.

*Woodstock, June 26.*

#### ACADEMICAL DEPARTMENT OF THE CINCINNATI COLLEGE.

THE board of trustees of the Cincinnati college have at length completed its organization, by adding to the faculties of law and medicine, another for elementary, scientific and classical instruction; and by the appointment of a distinguished scholar and teacher, the Rev. William H. McGuffey, as the president of the institution. The

academical faculty consists of the following gentlemen:

Rev. William H. McGuffey, (late of Miami university,) professor of intellectual and moral philosophy, with the evidences of Christianity; and pro tempore, teacher of English literature.

Rev. Asa Drury, (late of the Granville institution, in this State,) professor of the ancient languages, and of Roman and Greek antiquities.

Charles Davies, (late of the United States military academy,) professor of natural philosophy and astronomy.

Ormsby M. Mitchell, (classical and mathematical teacher of this city,) professor of mathematics, civil engineering, mechanics and machinery, and teacher of the French language.

Edward D. Mansfield, professor of constitutional law, political economy, and the philosophy of history.

James B. Rogers, professor of chemistry, mineralogy, and meteorology; and of the application of chemical principles to agriculture and the arts.

In addition to these branches, human and comparative, descriptive anatomy will be taught to the academical pupils, by Prof. M'Dowell, of the medical faculty; and physiology, especially in its connections with physical education.—Hygiene, and intellectual philosophy, by professor Gross, of the same faculty.

Each of the professors will be at liberty to receive pupils, in his own branch, as irregulars. Under this permission, professor Mitchell will forthwith organize a class in civil engineering, of which his regular pupils will, likewise, be members. To afford opportunities for practice in this important study, the professor will be allowed a vacation of four months in the year, during which he will be in the field with his students, engaged in actual engineering. In the course of the session the professors of intellectual and moral philosophy, and of political science and history, will, also, give courses of lectures, which will be common to the students of the college and such other persons as may apply for admission.

In connection with this provision for the education of young gentlemen in particular branches, will be the arrangements for educating professional teachers. The great variety taught in the different departments of the college, will furnish to candidates for that profession very ample opportunities; while the numerous and well organized schools of the city, must afford equal advantages for studying the same subjects practically—but the board will not dwell on these matters, as they expect the faculty to digest and make known, at an early day, all the details of the plan.

The president and professors will be installed into office during the last week of



the present month, and the session will open on the first Tuesday of November. The regular pupils will be divided into four classes, which are common in other colleges. The requisites for entering each of these classes, and the titles of the different text-books, may be ascertained by applying at the college edifice. The session will end on the 31st of May, when a vacation of three months will follow. Students from a distance will be required to board and lodge in the houses approved of by the faculty. The price of tuition is fifty dollars a session. The price of boarding and lodging will be about three dollars a week.

The preparatory grammar school, under the immediate care of Mr. Lyman Harding, and the guardianship of the president will open on the 17th inst.

The trustees respectfully request the surviving members of the different societies of emulation, which formerly existed in the college, to meet and reorganize their suspended institutions. Apartments will be provided for their accommodation in the college edifice.

By order of the Board,  
W. R. MORRIS, President.

### FUNDS.

*Receipts of the American Education Society, from April 12, to the Quarterly Meeting, July 12, 1837.*

INCOME FROM FUNDS	639 97
AMOUNT REFUNDED	1,083 95

### AUXILIARY SOCIETIES.

#### SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Park Street Society	70 00
Old South Society	5 00
Bowdoin Street Society	225 00
Pine Street Sabbath School	7 54
A Friend	6 00—313 54

#### BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Sandwich, Monument Parish, by Rev. D. Patten, bal. of sub. in his Soc.	1 00
Bequest of Miss Lydia S. McGaffey, by Mr. Josiah McGaffey, Executor	20 00
West Barnstable, Soc. of Rev. Alfred Greenwood, bal. to const. him an H. M.	11 65—32 65

#### BERKSHIRE COUNTY.

[John Hotchkiss, Esq. Lenox, Tr.]

Sheffield, Individuals, by Rev. James Bradford	28 00
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#### ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Soc. of Rev. Mr. Keeler	25 00
Byfield, Soc. of Rev. Mr. Durant	27 50
Newbury, Samuel Newman, Esq. ann. sub. for 1836 & 7	10 00
Rosley, Soc. of Rev. Mr. Holbrook	25 00
West Newbury, Soc. of Rev. Mr. Edgell	21 00
West Amesbury, Sewing circle, in part to constitute their late pastor, Rev. P. S. Eaton, an H. M. by Miss Maria Goodwin, Tr.	20 00
	129 50
Deduct, paid expense on an agency	2 25—127 25

#### ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Beaverly, Soc. of Rev. John Foote, bal. to constitute him an H. M.	16 60
Ladies' Ed. Soc.	47 00
Soc. of Rev. Joseph Abbott, \$40 of which is to const. him an H. M.	50 04
Washington St. Ch. and Soc.	23 63
Dancers, N. P. sub. in part	63 75
S. P. of which \$40 is to const. their pastor, Rev. H. G. Park, an H. M.	120 66
Hamilton, Individuals	13 25
Lynn, Soc. of Rev. Parsons Cooke	8 12
Salem, A lady, ann. sub.	1 00—344 07
By the Rev. Ansel Nash, Agent.	

#### HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Monson, Dea. A. W. Porter, ann. paym't for Temp. Scho.	75 00
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#### HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, Sewing Circle, by Mrs. Harriet P. Washburn, Tr.	15 00
E. Parish, by Rev. Mr. Perkins	12 00
Easthampton, by Samuel Williston, Esq.	33 30
Northampton, Benevolent soc. 1st parish, by Mr. J. P. Williston	23 50
Southampton, Ladies' Ed. Soc. by Miss Princess Clapp	34 61
Williamsburg, by Joseph Bodman, Esq.	67 38
Ware, First Soc. 18 27—E. Parish, 20 73	39 00
From the disposable fund of Hampshire Ed. Soc.	629 21—854 00

#### MIDDLESEX COUNTY.

Charlestown, Winthrop Ch. and Soc. by Dea. A. Tufts	77 80
Holliston, Maternal Asso. by Mrs. B. A. Burnap, Sec. and Tr. handed by Mrs. L. H. Jones	3 00
South Reading, A few ladies, by Mrs. Yule	6 00—86 80

#### RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Ed. Asso.	8 41
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#### SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

From Mr. Patten Johnson, Tr.	10 00—105 21
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#### NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, 1st Parish, Ladies' Ed. Soc. by Mrs. C. L. Plaisted, to const. Mrs. Ann Storrs, a L. M. of Co. Soc.	22 00
Ladies' Ed. Soc. by Mrs. Ann Storrs, Sec. thro' Rev. Dr. Storrs	26 00
South Parish, a contribution	15 00
Braintree and Weymouth, Union Soc. a coll. by Rev. Jonas Perkins	93 75
Dorchester, 2d Parish, contribution	73 00
Cent Soc. by Miss Withington	2 50
Ladies' sub. by Mrs. Tolman	13 50
Village ch. contribution	17 12
Dedham, S. P. subscription, by the Rev. Calvin Durfee	21 75
East Medway, Ladies' Ed. Soc. by Mrs. Nathan Jones	29 86
Forborough, Mr. William Payson, by Rev. Dr. Storrs	8 00
Franklin, Temp. Scho. and subscriptions	39 50
Ladies' Ben. Soc.	19 50
Sacramental contribution	25 00
Milton, Evan. Soc. contribution	54 26
Medway, W. P. Subscription	46 00
Needham, E. P. Mrs. Garfield 4 50—Mrs. Cushman 2 50—Mrs. Smith 1, by Rev. Dr. Burgess, Dedham	8 00
Randolph, 1st Parish, subscriptions, by Eben. Alden, M. D.	58 81
Wrentham, 1st Parish, Ed. Soc. by Mr. T. G. Iles, Tr.	34 00
Ladies' Ed. Soc.	42 00
Original cong. ch.	36 00
Walpole, Ladies' Ed. Soc.	11 42
Weymouth, Miss Nancy Blanchard	1 00
Do. N. P. Soc. of Rev. J. C. Phillips, by Rev. Mr. P.	89 29
	787 26
Deduct, paid for printing ann. sermon	32 19—755 07

## TAUNTON AND VICINITY.

[Mr. Charles Godfrey, Taunton, Tr.]

Easton, Soc. of Rev. Mr. Sheldon, by Dea. J. Gulliver, Boston

26 32

## PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Abington, 1st Parish, coll. in part, of which \$40 is to const. their pastor, Rev. James W. Ward, an H. M. 97 75

Bridgewater, Soc. of Rev. Mr. Sanford 84 42

North Bridgewater, Soc. of Rev. Mr. Couch 46 00—228 17

## WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Hubbardston, Ladies' char. soc. 6 75

Holden, soc. of Rev. Mr. Paine, by him 63 79

Templeton, Ladies' Char. Read. Soc. by Miss Almida Cutting, Tr. 11 00

West Boylston, 1st Parish, by Mr. Thomas Holmes, Tr. through Rev. Dr. Emerson, Salem 32 84

[The following by Rev. Ansel Nash, Agent.]

Gardner, Individuals 7 48

Hubbardston, do. 38 07

New Braintree, do. 26 39

Oakham, do. 48 75

Phillipston, do. 59 21

Princeton, do. 46 86

Rutland, do. 32 65

Westminster, do. 20 06—403 85

## WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Milford, by Rev. David Long 15 31

Northbridge, Pay't of Temp. Scho. 1836, 75 00

do. do. do. 1837, 16 00—91 00

By Miss Sarah Fletcher, thro' Rev. D. A. Grosvenor, of Uxbridge.

Uxbridge, a few Ladies, by Miss S. Whipple, thro' Rev. D. A. Grosvenor 6 50

Upton, bal. of sub. by Rev. Mr. Wood 2 50

Westborough, Ladies' Ed. Soc. by Mrs. Lucy H. Pond, Tr. 13 00

[The following by Rev. Ansel Nash, Agent.]

Brimfield, Individuals 32 68

Charlton, do. 12 50

Milbury, E. P. do. 28 52

1st Cong. Soc. in part 15 35

Northbridge, Rev. Mr. Forbush's cong. 8 11

Oxford, Individuals 77 00

Paxton, do. 22 00

Spencer, do. 43 28

South Brookfield, do. 15 00

Sutton, do. 71 50

Sturbridge, do. in part, \$75 of which from Cyrus Merrick, Esq. for Temp. Scho. 131 62

West Brookfield, Indiv. 61 25

Worcester, 1st Cong. soc. \$75 of which for Miller Temp. Scho. 97 43

Mrs. Thankful Davis 7 00

Centre Ch. and Soc. 191 76

Union Ch. and Soc. \$40 of which is to const. Rev. Jonathan E. Woodbridge an H. M. 112 12

Col. the annual meeting, held at Grafton 24 43—

1,079 87

\$6,096 92

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alna, Cong. Ch. and Soc. bal. of sub. 10 00

Bangor, Philip Coombs, Esq. for Temp. Scho. by Prof. Pond 75 00

Bingham, Cong. Ch. and Soc. 11 00

Cornville, do. do. 2 33

Edgemont, do. do. 26 65

Cong. Ch. 3 35—30 00

North Yarmouth, 1st Cong. Ch. and Soc. 33 00

Dividend on Estate of the late Dr. Mitchell 6 54—39 54

Newcastle, Cong. Ch. and Soc. 31 77

Phippsburg, do. do. 50 00

Thomaston, do. do. bal. of sub. 5 00

Woolwich, do. do. 17 00

Waldoboro', Dea. Samuel Morse, by Mr. James Hovey, towards const. him an H. M. 30 00

Mr. Isaiah Warren, to complete his Life Membership of Maine Branch 15 00

Cont. at Ann. Meet. of the Branch 86 90

Cont. at Ann. Meet. of the York Co. Aux. E. S. 14 17

\$417 71

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Bradford, Soc. of Rev. O. G. Thatcher, in part to const. him an H. M. 32 00

Canterbury, Education Soc. by Rev. Mr. Patrick 6 00

New Ipswich, Soc. of Rev. Samuel Lee, \$54 43, of which \$30 is bal. to const. Mr. Isaac Appleton a L. M. of N. H. Br. and from Young Ladies' Education Society, \$17 71 53

Pembroke, Soc. of Rev. A. Burnham, contribution, by Dea. Blood 25 75

[The following by Samuel A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc. viz.]

Alstead, W. P. Individuals 14 50

Dublin, Trinitarian Society 4 39

Fitzwilliam, Ladies' Ed. Soc. 69 50

Jaffrey, Ladies' Ed. Soc. 11 39—Friend 2 00 13 39

Mariborough, Trin. Ch. and Soc. 7 90

New Alstead, Individuals 23 00

Sullivan, Individuals to const. Rev. J. Wright a L. M. of the County Soc. 15 00

Winchester, Individuals, \$10—Manual Labor Soc. \$2 12 00—159 69

[The following by Mr. Aaron Lawrence, Tr. of Hillsboro' Co. Ed. Soc. viz.]

Hollis, Cong. Ch. and Soc. 63 00

Nashua, Ladies' Ed. Soc. in 1st Cong. being the 6th ann. paym't for the Not Temp. Scho. 75 00

Pelham, Lad. Ed. Soc. 20 27

Wilton, Lad. Ed. Soc. to const. Dea. Abel Fiske a L. M. of the Co. Soc. 15 00—173 27

[The following by William Woodman, Esq. Tr. of Strafford Co. Ed. Soc. viz.]

Dover, Mrs. Julietta Duxbury 1 00

Gilmanton, Rev. Josiah Carpenter, bal. to const. his grandson, Edwin David Carpenter, a L. M. of the County Society, by Rev. John K. Young, Agent 5 00

North-Conway 4 25

Ossipee, Rev. Mr. Winter 1 00

Rochester, Ch. of Rev. Mr. Cleveland, to const. him a L. M. of the Co. Soc. 15 00

Sanbornton 17 97

Wakefield, Miss P. Wiggin 1 00

From the Treasurer, by Rev. A. Tobey 22 61

Collection at annual meeting 7 34—75 17

\$543 40

## NORTH WESTERN BRANCH.

[Elnathan B. Goddard, Esq. Middlebury, Tr.]

Castleton, Cong. Ch. and Soc. 62 29

Jamaica, Dea. Nathaniel Kingsbury, by Mr. Samuel Cheney 1 50

Newbury, Cong. Ch. and Soc. by Rev. J. Emerson, Agent, thro' Geo. W. Campbell 20 00

Shoreham, Cong. Ch. and Soc. by Mr. Asa Hemenway 5 50

Waitsfield, Cong. Ch. and Soc. by Rev. S. G. Tenney 18 18

West Rutland, Cong. Ch. and Soc. 12 00

[The following by Rev. Joseph Emerson, Agent.]

Albany, Individuals 1 22

Barton, Cong. Ch. and Soc. 6 25

Brownington, Cong. Ch. and Soc. 12 68

Burlington, Cong. Ch. and Soc. 91 89

Bakersfield, Cong. Ch. and Soc. of which \$7 50 is by Mr. Kingman of St. Albans 11 00

Barnard, Cong. Ch. and Soc. 13 25

Bridgewater, (North) Individuals 4 25

Craftsbury, Cong. Ch. and Soc. 6 00

Cambridge, Cong. Ch. and Soc. 8 00

Colchester, Mr. Cyrus Farrand 1 00

Charlotte, Cong. Ch. and Soc. of which \$40 is to const. their pastor, Rev. E. W. Goodman an H. M. 46 61

Derby, Cong. Ch. and Soc. 24 00

Eden, Individuals 2 00

Essex, Cong. Ch. and Soc. 14 76

East Berkshire, Cong. Ch. and Soc. of which \$4 by Mr. Safford of St. Albans, and \$12 60 by Mr. Kingman of St. Albans 17 60

Enosburg, Cong. Ch. and Soc. to const. their pastor, Rev. Moses Parmelee, an H. M. 44 89

Fairfax, Individuals 5 00

Greensboro', Cong. Ch. and Soc. 24 75

Glover, Cong. Ch. and Soc. 6 23

Georgia, Cong. Ch. and Soc. \$9—Mr. Ora Loomis \$1 —Mrs. Blair, 25 cts. 10 25

Hinesburg, Cong. Ch. and Soc. 21 86

Hartland, Cong. Ch. and Soc. bal. to const. their pastor, Rev. Samuel Delano, an H. M. 35 00

Hydepark, Hon. N. P. Sawyer 1 00

Hartford, (North) Individuals 7 37

Hartford, (West) 84

Irasburg, Cong. Ch. and Soc. 36 88

Jericho Centre, Cong. Ch. and Soc. in part to const. their pastor, Rev. E. W. Kellogg, an H. M. 23 45

Jericho Corners, Individuals 75

Johnson, Samuel Merriam 1 00

Milton, Cong. Ch. and Soc. to const. their pastor, Rev. James Dougherty, an H. M. 40 75

Morristown, Cong. Ch. and Soc. in part to const. their pastor, Rev. S. Robinson, an H. M. 12 00

Norwich, 1st Cong. Ch. and Soc. in part to const. their pastor, Rev. Samuel Goddard, an H. M. 30 00

Norwich, 2d Cong. Ch. and Soc. 32 25

Pomfret 14 00

Quechee, Individuals 5 00

<i>Richmond</i> , Individuals	4 10
<i>Rochester</i> , Cong. Ch. and Soc. in part to const. their pastor, Rev. C. D. Noble, an H. M. of which \$6 is from the Young Ladies' Circle of Industry	21 35
<i>Royalton</i> , Cong. Ch. and Soc. to const. Rev. C. B. Drake, their pastor, an H. M.	40 10
<i>St. Albans</i> , Cong. Ch. and Soc. of which \$40 is by Hon. Benj. Swift, to const. their pastor, Rev. Worthington Smith, an H. M.	136 00
Mr. Jonas Routelle, \$11 17—Mr. William Morse, 40 cts. by Mr. Kingman	11 57
<i>Sheldon</i> , Cong. Ch. and Soc.	7 20
<i>Stockbridge</i> , Individuals	4 95
<i>Theford</i> , Cong. Ch. and Soc. bal. to const. their pastor, Rev. E. G. Babcock, an H. M.	8 12
<i>Underhill</i> , Individuals	3 00
<i>Westfield</i> , Dea. L. Page, \$2—Mr. M. S. Hitchcock, \$1	3 00
<i>Westford</i> , Cong. Ch. and Soc.	25 48
<i>Wilton</i> , Cong. Ch. and Soc.	9 25
<i>Windsor</i> , Hon. Thomas Emerson, to const. himself an H. M.	100 00
<i>West Berkshire</i> , Dea. J. Hall	1 00
<i>Waterville</i> , Individuals	3 08
<i>Warren</i> , Individuals	3 50
<i>White River</i>	1 00
<i>Woodstock</i> , Cong. Ch. and Soc.	90 08
	<b>\$1,405 63</b>

## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

<i>Canton</i> , Ann. col. in Cong. Soc. by U. Hoarford	50 50
<i>Columbia</i> , Ed. Soc. William Collins, Tr. by J. R. Flynt, Tr. Tolland Co. Ed. Soc.	14 10
<i>Durham</i> , Beneficent Soc. D. Casp, Tr., by H. White, Tr. N. Haven Co. Ed. Soc.	20 00
<i>Enfield</i> , Sundry individuals, by Elen. Parsons	38 23
<i>Granby</i> , Lad. Sew. Soc. and ind. in part to const. the Rev. C. Bentley a L. M. of the Ct. Branch, by E. A. Holcomb	22 40
<i>Litchfield</i> , Stephen Deming, Esq. Tr. Litchfield Co. Ed. Soc.	130 62
<i>Lyme</i> , Ed. Soc. by C. Griswold	13 50
<i>Milford</i> , Branch Soc. by H. White, Tr. N. Haven Co. Ed. Soc.	38 60
<i>Middletown</i> , A Lady, by Rev. Zebulon Crocker	5 00
<i>Meriden</i> , Cong. Ch. and Soc. by H. White, Tr. N. Haven Co. Ed. Soc.	45 14
<i>New Milford</i> , 1st Cong. Ch. 6th paym't of Temp. Scho. by A. Hine, Tr.	75 00
<i>New London</i> , Lad. Ed. Soc. by Th. S. Perkins, Esq.	37 75
<i>South Coventry</i> , Ed. Soc. N. H. Rose, Tr. by J. R. Flynt, Tr. Tolland Co. Ed. Soc.	22 38
<i>Woodstock</i> , 1st Eccl. Soc. by Wm. Hutchins, Tr. Windham Co. Ed. Soc.	20 00

[The following by Rev. Samuel H. Riddell, Agent.]

<i>Berlin</i> , Kensington Soc., Mrs. Ruth Hart to const. Selah Hart 2d an H. M.	100 00
<i>Bloomfield</i> , cont. in Cong. Soc.	40 95
<i>East Hartford</i> , cont. in Cong. Soc.	36 10
<i>East Windsor</i> , Gent. Benef. Soc. in North Parish	23 17
<i>Granby</i> , Turkey Hills, cont. in Cong. Soc.	22 00
<i>Hartford</i> , col. in part in the Cong. Soc.	227 00
<i>Middletown</i> , col. in Westfield Cong. Soc.	17 00
<i>North Guilford</i> , col. in Cong. Soc. and avails of gold beads	26 80
<i>Northford</i> , col. in 5th Soc.	28 38
A Friend	5 00
<i>New Milford</i> , col. in Rev. Mr. Porter's Soc.	53 65
<i>North Haven</i> , cont. in Cong. Soc.	19 47
<i>Orange</i> , cont. in North Milford Cong. Soc.	18 00

**\$1,118 74**

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Joseph Otis, Esq. N. Y. Tr.]

<i>Washington</i> , D. C. Mr. John Shackford	75 00
<i>Bleecker St. Ch.</i> G. S. Robbins 25. F. W. Macy 10	35 00
<i>Female Asso.</i> by Mrs. Charles De Forrest, Tr.	12 00—47 00
<i>Mercer St. Ch.</i> Campbell Bushnell, Esq.	20 00
Rev. Dr. Skinner 50. Anson G. Phelps, Esq. 100	150 00—170 00
<i>Bowery Ch.</i> Thomas Lord, Esq. 25. Rev. J. C. Brigham 20	45 00
Mr. Sidney E. Morse 20	20 00—65 00
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From Fem. Benev. Asso. by Mrs. Leonard Corning	20 00—61 30
<i>Mercer St. Ch.</i> from Charles Butler, Esq.	50 00
From Fem. Ed. Soc. by Mrs. Booth, Tr.	14 50—64 50
<i>Seventh Pres. Ch.</i> from sundries, by Mr. Stephen Hall	345 00
Donations from Pres. Ch. at Huntington, L. I. by Jesse Gould, Esq.	9 25
<i>Rochester, N. Y. 3d Pres. Ch.</i> bal. of subs.	1 50
Donation from Mrs. H. Hawley, of Monroe, Conn., to const. herself a L. M. in part	20 00
<i>Newark</i> , from Mrs. Keene, by Rev. A. D. Eddy	7 50
<i>Catskill</i> , by Rev. Dr. Porter, from S. S. Day, Esq.	10 00
From Frederick Hill 10. Charles Austin, in part to const. himself a L. M. 10	20 00
Presbyterian Church	221 96—251 96
<i>New Providence</i> , N. J. from Mr. John Little, by Rev. T. Cochran	5 00
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<i>East Tennessee</i> , from John Linn, by Mr. Cunningham	30 00
<i>Bloomfield</i> , Board of Benevolence, by Mr. Zophar B. Doid	51 54
Donation from Rev. Dr. Lewis, of Greenwich, Ct.	10 00
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J. Hart 10. J. Boynton 10. G. B. Taylor 5. J. Elwell 3	28 00
H. E. Shackly 3. D. Pomeroy, Jr. 20. G. Spalding 5	28 00—176 00
<i>Brooklyn</i> , 2d Ch. from Zechariah Lewis, Esq.	100 00
From Mrs. Sophia N. Lewis	10 00—110 00
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<i>Kingsborough</i> , N. Y. by Rev. Elisha Yale	6 50
Donation from a friend, W. C. R.	10 00
<i>Troy</i> , N. Y. from Eliphalet Wickes, Esq. ann. subscription	150 00
Donations from Fem. Ed. Soc. of Southampton, by Miss Frances Rhoades, Tr.	21 75
<i>Western Ed. Soc.</i> Auburn, by J. S. Seymour, Tr.	500 00
<i>Murray St. Ch.</i> sundry subscriptions	29 86
From R. Sedgewick 5. W. G. Bull 10. Mrs. Lefferts 10	25 00
Mrs. R. Varick 10. Cash 8. J. B. Jarvis 10	28 00—82 86
<i>East Tennessee Agency</i>	54 00
<i>Western Reserve Branch</i>	348 00
<i>Western Ed. Soc.</i> Cincinnati	1,038 00
<i>Western Ed. Soc.</i> Auburn	5 00
	<b>\$4,341 09</b>

## UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

<i>Adams</i> , by J. H. Whipple	44 66
<i>Antwerp</i> , by Rev. L. A. Wickes	6 00
<i>Bainbridge</i>	6 63
<i>Binghamton</i> , Presb. Ch.	51 43
<i>Cincinnati</i>	3 16
<i>Columbus</i>	6 00
<i>Cortland-Village</i> , by Miss Foot	1 50
<i>Coventry</i> , (West)	15 52
<i>Guilford</i>	3 94
<i>Hamilton</i>	1 37
<i>Homer</i>	45 05
<i>La-Fargeville</i> , by Rev. P. Camp	3 00
<i>Mexico</i> , a balance, by S. Clark	2 50
<i>Norwich</i> , J. Enos	6 00
<i>Oneida</i> , Association	3 73
<i>Oxford</i> , Sab. school, \$5—col. \$25 54	30 54
<i>Owego</i>	44 16
<i>Peterboro'</i> , Gerrit Smith	20 00
<i>Plymouth</i> and <i>Preston</i>	2 25
<i>Salina</i> , by Rev. B. Labaree	13 76
<i>Sherburne</i>	15 42
<i>Smyrna</i>	7 69
<i>Sidney-Plains</i>	12 60
<i>Stow's Square</i> , by Rev. H. Jones	2 91
<i>Syracuse</i> , A Friend, \$3—col. \$37 83, by Rev. B. Labaree	40 83
<i>Watertown</i> , by Rev. G. S. Boardman	4 43
<i>Windsor</i> , by Rev. J. A. Nash	12 00
	<b>\$406 28</b>

Whole amount received \$14,129 77.

## Clothing received during the quarter ending July, 1837.

<i>Braintree</i> , 1st Parish, Ladies' Ed. Soc. 10 shirts, 2 bosoms, 2 collars, and 2 pr socks.	
<i>Canterbury</i> , N. H. 5 pr socks, by Rev. Mr. Patrick.	
<i>Franklin</i> , N. H. Ladies' Asso. by Miss Susan Smith, Tr. sundry articles valued at 10 28.	
<i>Holliston</i> , Maternal Asso. 1 pr socks.	
<i>Harvard</i> , Ladies' Char. Sewing Circle, by Rev. George Fisher, 8 shirts, 13 bosoms, 12 collars, 3 sheets, 12 pillow cases, 1 quilt, 1 vest, 1 pr socks, 1 pr gloves.	
<i>West Boscawen</i> , N. H. Ladies' Ed. Soc., by Miss Lucy E. Price, Sec., 9 shirts, 5 pillow cases, and 3 pr socks.	







SIR MATTHEW HALE,

*Pub. for the American Quarterly Register.*